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HISTORY

OF THE

REBELLION IN SCOTLAND

IN

1745.

BY ROBERT CHAMBERS,

AUTHOR OF "TRADITIONS OF EDINBURGH,"

&c.

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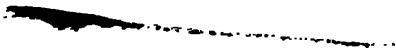


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AN
ACCOUNT OF THE NATIVES
OF THE
TONGA ISLANDS,
IN THE SOUTH PACIFIC OCEAN.

WITH AN
ORIGINAL GRAMMAR AND VOCABULARY
OF THEIR LANGUAGE.

COMPILED AND ARRANGED FROM THE EXTENSIVE
COMMUNICATIONS

OF
MR WILLIAM MARINER,
SEVERAL YEARS RESIDENT IN THOSE ISLANDS.

BY JOHN MARTIN, M. D.

IN TWO VOLUMES.
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ACCOUNT OF THE TONGA ISLANDS.

CHAPTER I.

Soon after the burial of the late king, Finow Fiji proposed to his nephew to rebuild the large garrison at Felletoa, which might serve as a strong and impenetrable fortification, in case of attack from a foreign enemy; besides which, he justly observed, being rebuilt, it would serve as a place of residence for all the chiefs and great warriors. This measure was in itself highly political, as it would prevent the seditious from forming cabals and parties, which they could more easily do whilst living at a distance up the country, than under the eyes of the king. It was not proposed, however, that they should reside constantly at the garrison, and, by that means, neglect their plantations, but that each should have a house with the usual conveniences for his wife and family, built within the fencing, to reside in at night,

or to retire to wholly, in case of invasion, civil commotion, or whenever the king should order him to do so. This proposal of Finow Fiji being assented to by the king, the former requested permission to have the sole management of laying out the plan, and to see it carried into effect, which the latter readily agreed to.

During the time the garrison was rebuilding, a circumstance happened which seemed to indicate that a conspiracy was on the eve of being formed, if not actually begun; and, as the circumstance alluded to is connected with a certain superstitious ceremony worthy of detail, we shall be particular in giving the account of it exactly as it happened.

Foonagi, the wife of Finow Fiji, and formerly the wife of Tymomangnoongoo (a great warrior, who was a party concerned in taking the Port au Prince), was a woman of uncommon penetration and discernment, and, on that account, as well as from the circumstance of her being the daughter of a chief who was a friend of his father, she was highly regarded by the late king; who indeed had attached himself to her so much, it is supposed she lived with him as his mistress during the time she was actually the wife of her first husband. She was extremely religious, and universally respected, on account of her accurate knowledge of religious ceremonies, on which subject she was frequently consulted by the chiefs; and, upon political matters, Finow himself often applied to her; for in this also she stood eminent in the esteem of every one.

To Finow she seemed as much attached as he to her husband, and, after his death, she mourned his loss with beyond the reach of comfort. She, above all, was most attentive in decorating with

flowers planted by her own hand, and with the utmost solicitude keeping in order, the *fytoea* where lay the body of her deceased friend. For the space of six months this faithful mourner scarcely ever slept but on his grave, watering it with her tears, and disturbing the silence of the night with her sighs. One day she went to the house of Mo-oonga Toobó, widow of the deceased chief, to communicate what had happened to her at the *fytoea* during several nights, and which caused her the greatest anxiety. She related having dreamed that the late How appeared to her, and, with a countenance full of disappointment, asked why there yet remained at Vavaoo so many evil designing persons; for that, since he had been at Bolotoo, his spirit had been disturbed by the evil machinations of wicked men conspiring against his son; but he declared that "the youth" should not be molested, nor his power shaken by the spirit of rebellion; that therefore he came to her with a warning voice, to prevent such disastrous consequences. The apparition next desired her to place in order the pebble-stones upon his grave,* and pay every attention to the *fytoea*; then disappeared. Mo-oonga Toobó, upon hearing this account, thought it expedient to search the *fytoea*, to see if the charm of *tattao*† had not been practised in regard to

* It must here be recollected, that mourners were accustomed to smooth the graves of their departed friends, and cover them with black and white pebbles.

† The charm of *tattao* consists in hiding upon the grave, or in any part of the *fytoea*, some portion of the wearing apparel of an inferior relation of the deceased, in consequence of which that relation will sicken and die; or, it may be buried in the house consecrated to the tutelary god of the family. This charm is not supposed to have

the present Finow. They accordingly went together to the grave, and, after accurate examination, they discovered several bits of *gnatoo*, and a wreath of flowers curiously formed in a peculiar manner, invented by one of the wives of the king, and which they recollected to have seen him wear round his neck a few days before.

This circumstance being communicated to Finow, and coming to the ears of his chiefs, and of the matabooles of the late How, produced considerable consternation among many of them. Finow, however, with that cool presence of mind which marked *his character*, issued orders to his chiefs to keep a vigilant look out; and, without discovering the least alarm, did every thing in the way of preparation against the worst that might happen. He kept Mr Mariner constantly near him, that they might not be accidentally separated in case of any public disturbance. On all occasions he endeavoured to make the conspirators (if any such there were) believe that he was perfectly off his guard, and in conscious security, and, the better to convince them of this, he feigned to imagine that the bits of buried *gnatoo*, &c. must have been hidden there by some dogs in their play. All this precaution, however, and studied policy, were unnecessary, as no signs of conspiracy became evident, and perhaps no conspiracy existed. In the mean time, the building and fortifying the garrison with extra ditches went on with despatch, and, in a short time, was completed to the perfect satisfaction of Finow.

the desired effect when the grave of a deceased person is made use of, unless the deceased was of superior rank to the person on whom the charm is practised.

Shortly after the fortress was finished, a canoe arrived from the Hapai Islands with Tonga-mana, a chief of the line of Tooitonga, who came from Toobó Toa, with a request to know how the *inachi* * was to be sent to Tooitonga, seeing Finow had declared that no communication whatever was to be kept up with Hapai. As all on board were habited in mats, with leaves of the ifi tree round their necks, as a token of submission, and that they came upon a religious duty, they were permitted to land. After having presented cava to several consecrated houses, they came before Finow, and presented some to him; then opened the subject of their mission. They came they said with a request from Toobó Toa, that Finow would grant him permission to present himself at Vavaoo, to pay his last respects to the memory of the late king, by performing the usual ceremonies at his grave; hoping that, although he seemed determined to cut off all communication with the Hapai Islands, he would not carry his decree to such an extent as to form an insuperable bar to the performance of a religious duty; for that he (Toobó Toa) wished to take his last farewell of a great chief, who, while living, he so highly esteemed, and whose memory he had now so much reason to respect. After Finow had heard the subject of the embassy, he said in reply, that he should consult his chiefs and matabooles as to what measures he ought to take, and would return a definitive answer as soon as possible. Tonga-mana and his party then rose up and went down to the

* The annual tribute of the first fruits of each island, to Tooitonga.

beach, where their canoe was, and passed the night in the canoe-house.

Immediately after they had departed, Finow held a council with his chiefs and matabooles, the result of which was, that Toobó Toa should be allowed to send the *inachi*, provided Tonga-mana's canoe only were sent, and that this particular canoe should be allowed to come on any after occasion, upon condition that there were no more men on board than should be sufficient to constitute a crew: and if he encroached upon this law, the canoe was never to be allowed to come again. But the question regarding Toobó Toa's coming was reserved for a future opportunity. This resolution was made, partly from religious motives, and partly to show the Hapai people that they entertained no fears of them, but chiefly, perhaps, to demonstrate to Toobó Toa, how well provided and well armed they were against all attacks from a foreign enemy. The following morning, at cava, this resolution was communicated to Tonga-mana, upon which he departed immediately, on his return to the Hapai Islands. As soon as Toobó Toa heard the permission granted by Finow, he ordered the tributes from the different islands (intended for the *inachi*) to be collected together, and put on board Tonga-mana's canoe. At the same time, the inhabitants of Tofooa, an island belonging to Tooitonga, eager to send their tribute for the *inachi*, also despatched a canoe to accompany that of Toobó Toa; and although this was contrary to Finow's strict injunction, still they flattered themselves that, as it was a canoe from Tooitonga's own island, it would be overlooked. But in this they were mistaken, for no sooner did

the people of Vavaoo perceive two canoes, instead of one, coming to their shores, than they raised a great clamour, contending that the Hapai people had a mind to be treacherous—that, under the mask of religion, they were coming as spies ; and, making these complaints to Finow, they called loudly for orders against such a proceeding, insisting that one of the canoes should be sent back before the other was allowed to land. Finow, seeing the conduct of the Hapai people, and hearing the complaints of his own, immediately gave orders that Tooitonga's canoe should be instantly sent away, else neither of them would be allowed to land. Perceiving, however, afterwards, that Tooitonga's canoe was laden with part of the tribute, and as it would have been sacrilegious to have sent back any portion of what was intended for the *inachi*, he ordered it to be landed, and the canoe, with all its men, who, by the by, were choice warriors, to be sent back immediately. On this occasion, Finow, reflecting how easy it would be for any of the Vavaoo people to leave the island in Tooitonga's canoe, because the law which he had previously made extended only to that of Tonga-mana ; and seeing no way of preventing the evil, he openly proclaimed to the people, that if any wished to go and reside at Hapai, they had now an opportunity, but that they would not be permitted to return to Vavaoo. No one, however, thought proper to leave the island.

After the ceremony of *inachi*, the canoe of Tonga-mana was sent away, with permission to bring Toobó Toa, and any of his chiefs that thought proper to come, even although they filled more than one canoe, provided they only staid one day.

at Vavaoo just to perform the ceremonies at the grave of the late How. Finow had begun to consider that it would be bad policy to impose too many restrictions on the admission of the Hapai people, as it would indicate want of strength, and a certain degree of apprehension; and on the other hand, as the fortress was very strong, and able to resist almost any adverse force, he had not so much occasion to be under alarm. In the mean time, he despatched several small canoes to the outer islands of Hafooloo How,* to watch the arrival of Toobo Toa, and to return with immediate notice of this event to Vavaoo, which they did as soon as they saw three canoes which hove in sight. Thereupon, Finow sent back several of his own canoes to meet those of Toobó Toa, with orders that the Hapai canoes should not advance farther than the neighbouring islands, but that they should bring Toobó Toa and his party along with them up the creek to Felle-toa, in the Vavaoo canoes. This was accordingly done, and Toobo Toa, and about sixty of his warriors, were now landed near the fortress. They were all dressed in mats; their heads were shaven, and leaves of the *ifi* tree were round their necks, according to the custom at burials. Several boys bearing a few spears, arrows, and clubs, followed. They proceeded immediately to the grave of the late How, and after having sat before it a little time, with their heads bowed down, Toobo Toa arose, and taking a sharp club from one of the boys, inflicted several very severe wounds on his own head, cal-

* The name given to Vavaoo and all its surrounding little islands.

ling out to the deceased to witness this proof of his love and fidelity, and declaring aloud that his sentiments towards his son were the same as those he formerly entertained towards *him*, notwithstanding that death had occasioned this seeming breach between them:—protesting how much he wished a perfect and friendly understanding with the Vavaoo people, that he might occasionally have the opportunity of preparing the cava for young Finow; and by such and other assiduities prove his respect and loyalty towards his family. But since as he supposed the chiefs of Bolotoo had decreed otherwise, he should be contented to live at the Hapai Islands, and evince his remembrance of the deceased, by sending, in Tonga-mana's canoe, the produce of his own islands as presents to his son. This speech was followed by those of several of his party, all much in the same sentiment, and then, after bruising their heads, running spears and arrows through their cheeks, thighs, and breasts, they left the grave to attend to the cava of Finow. In the evening, Finow, Toobó Toa, and Finow Fiji had a short conversation together, when Toobó Toa expressed his wish to be tributary to Vavaoo, notwithstanding it might still be thought politic, as long as any of Toobo Nuha's near relations were living, to keep him and his people at a distance, acknowledging that such a separation was the only way of preserving peace between the two powers. He stated, moreover, that with the view of keeping his own people from meditating either conspiracies against himself or wars against Vavaoo (which they would be sure to do if they remained long idle), *he should turn his attention to the assistance of the garrison of Hihifo at Tonga, which was upon*

friendly terms with him, but which he had lately heard was very weak, and in great danger of being destroyed by the enemy. To succour his friends, therefore, he meant to proceed to Tonga with a strong army as soon as possible. To Toobo Toa's proposal of still sending a tribute, Finow objected for two reasons; first, because Vavaoo itself yielded quite enough for the maintenance of his people; and, secondly, because any tribute received from Toobo Toa might be construed by the people into an act of friendship and alliance, which ill suited with the sentiments they entertained towards the man who had formerly killed their beloved chief Toobo Nuha. As to the annual tribute for the *inachi* it could not be dispensed with, because it was a religious act, and was necessary to be performed to ensure the favour of the gods, and prevent any calamities which might otherwise be inflicted on them. Toobo Toa accordingly was obliged to accede to all that Finow had so reasonably said upon the subject; but his pride, it was believed, was much hurt at feeling the necessity of coinciding in the wishes of so young and inexperienced a chief. While yet speaking, the tears ran down his cheeks, influenced probably by the feelings of his heart towards the late How, and sincere regret for his loss. The same evening he took his leave of Finow, by performing the ceremony of *moe-moe*,* and repaired with his men to the canoes, in

* A kind of salute paid to the greatest chief present, and consists in bowing the head (whilst sitting cross-legged before him), so that the forehead touches the sole of the chief's foot, who sits in like manner, and then touching the sole of the same foot (which may be either the *right or the left*), first with the palm and then with the *back of each hand*. The ceremony is also performed by

which the following morning he departed for Hapai.

Toobo Toa was greatly pleased with the appearance of the new garrison, declaring that he had never seen any thing so warlike and formidable, not even at the Fiji Islands, where he had lived several years. Finow had indeed given the strictest orders to make every thing appear as imposing as possible, producing a tasteful display of clubs, spears, and arrows, arranged against the houses, with wreaths of flowers and certain warlike decorations. Upon the whole, when the size and strength of the place, with its situation, was taken into consideration, it was perhaps by far the most formidable fortification that had ever been established in any of those clusters of islands in the midst of the Southern Ocean.

About a month after the departure of Toobó Toa, during which time nothing particular occurred, a fisherman from one of the neighbouring islands brought word that a small canoe had been seen

persons who may have accidentally touched any part of a superior chief's person, or any thing whatever belonging to him; and, unless this ceremony is performed after such contact, they cannot eat, as they suppose, without danger of swelling up and dying. They are very subject to indurations of the liver, and certain forms of scrofula, hereafter to be spoken of, and which, as they conceive, frequently happen from a neglect of this ceremony, after touching any thing belonging to a superior chief. They most frequently, however, perform it, without knowing themselves to have occasion for it, merely as a matter of caution. And if a man has eaten any thing without performing this ceremony when he had occasion for it, the chief applies the sole of his foot also to the man's belly, as a greater security against such swellings. *Moe-moe* means *literally to touch or press*. (See note, vol. I. p. 133.)

coming in a direction from Hapai. In a short time it arrived, bringing one of Finow's principal warriors, Lolo Hea Cow Keifoo, and his two brothers, young lads, who had been at the Hapai Islands in consequence of the illness of their father, who resided there, but was since dead. They brought intelligence that Toobó Toa had ordered all the canoes to be put in a state for sea ; and his fighting men to hold themselves in readiness to depart at a moment's notice. In consequence of this order, Lolo Hea suspected, and indeed it was universally believed, that it was Toobó Toa's intention to make a descent upon the island of Vavaoo. Hence he took the first opportunity to make his escape with his two brothers ; for, had he waited on the invading army, he could not in honour have deserted it, and would thus have been obliged to fight against his own countrymen. Finow, on hearing this intelligence, was not backward in making the most judicious preparations to receive his enemy, although he believed that his intention was to land his men at Tonga, with a view to assist the garrison before spoken of ; but still he held himself well prepared, according to the Tonga maxim, *never to suspect any thing without immediately making preparations for the worst*. Mr Mariner now got ready a carronade, which having been spiked had hitherto not been used. Having nothing wherewith to drill the touch-hole, he collected together a vast quantity of wood, and made a large fire, in the midst placing the gun, of which, when hot, he readily cleared the touch-hole. It was then mounted upon a carriage. Thus Finow had three guns, six barrels of powder, and plenty of shot, for almost all the shot

which had been fired in the former attacks upon the garrison were again found and collected; besides which he also sent a canoe to the islands of Togoo, N. W. of Vavao, to collect a cargo of round black pebbles, which are found there in abundance. With all this ammunition, Finow was far superior to Toobó Toa, who had only two guns, and was withal very short both of powder and shot. All these preparations, however, were never required, for, shortly after, Tonga-mana's canoe arrived, bringing intelligence that Toobó Toa had proceeded with his army to the assistance of the garrison before spoken of in the island of Tonga.

About this time there happened a very heavy storm of thunder and lightning, which is always considered ominous by the natives, and esteemed the harbinger of some great event, such as invasion, death of a great chief, arrival of an European ship, &c. This event therefore produced, as it generally does, considerable anxiety in the minds of the people, which was much increased by the dreams of several women. One dreamed that during the time of the *inachi*, Tootonga, at the head of a number of hotooas, attacked them, and broke to pieces the consecrated yams; another, that she had been at Bolotoo, and heard a decree of Higooleo (one of the principal hotooas), that Vavao should shortly experience some great calamity, because the people had neglected some particular and important ceremonies. In this state of the public mind, parties were sent to the outer islands to keep a perpetual watch, and to bring immediate intelligence of any canoe that might appear. In the course of a little time, it was re-

marked that Tootitonga decreased considerably in size, losing flesh every day, although otherwise in good health. It was not long, however, before he began to complain of weakness and loss of appetite. His illness beginning thus to be confirmed, occasioned his relations and attendants to have recourse to the usual ceremonies on such melancholy occasions. Accordingly, every day one or other of his young relations had a little finger cut off, as a propitiatory offering to the gods for the sins of the sick man.* These sacrifices, however, were found of no avail; and greater were soon had recourse to. Accordingly, three or four children were strangled, at different times, in the manner which has already been related; and invocations were made to the deities at *fytoas*, consecrated houses, and in the persons of the priests, but still without effect, for the gods were deaf to their entreaties; and the illness of the sacred chief grew every day more alarming. As a last resource, to excite the compassion of the deities, they carried the emaciated person of Tootitonga to the place where his

* Nothing is more common in these islands than the sacrifice of a little finger on occasion of the illness of a superior relation; insomuch, that there is scarcely a grown-up person (unless a very great chief, who can have but few superior relations) but who has lost the little finger of both hands. Nor is there ever any dispute between two persons, with a view to get exempt from this ceremony: On the contrary, Mr Mariner has witnessed a violent contest between two children of five years of age, each claiming the favour of having the ceremony performed on him, so little do they fear the pain of the operation. The pain, indeed, is but very trifling, from the mode, probably, *in which it is performed*, which will be fully described in another place.

provisions were cooked—in the same manner as Finow was carried :—but notwithstanding all this, death overtook him, after six weeks illness.

About a month or six weeks after the funeral ceremonies were finished, (which will be described under the head of Religious Ceremonies, in the sequel), Finow, who had not broken his head (as they call it) at the grave of his father, because, perhaps, on a public occasion, it would have looked in him like an ostentatious display of what might have been thought *affected* feeling, resolved to perform this ceremony in a more private manner, accompanied only by a few of his warriors, to whom he now signified his intention. Accordingly, one morning, he and his men began to prepare themselves for this affair, when unfortunately an accident happened, which to us Europeans, in the present times, would not have attracted the slightest attention ; but which, in the estimation of these people, was a matter pregnant with the most important and serious consequences. Mr Mariner, on entering the house, happened to sneeze!! Immediately every one present threw down his club, for who would proceed on so important an expedition after so dire an omen! * Finow's eyes flashed with the fire of rage ;—directing them full on Mr Mariner, he cursed him with the most bitter curse, “ strike your god ! ”—and, rising from the ground, demanded why he came there ? To this Mr Mariner answered, “ Your father would not have asked me the ques-

* To sneeze at the moment of setting out on an expedition argues, in their opinion, the most fatal results. Even Finow, who had a superior mind, could not efface from it the depth of the impression.

tion; and I am surprised that you are so much unlike him, as to believe in such superstitious nonsense." This was too much for the king to bear, particularly before so many of his men; and snatching up a club that lay near him, he would have instantly despatched Mr Mariner, if some of the men present had not pushed him out of the house, while the rest held Finow. Upon this Mr Mariner wished him good bye *—said, that if he wanted him he might send for him, adding, that he did not before know that his presence was so disagreeable. Several men then came out of the house, and hurried Mr Mariner away, lest Finow, before his passion had time to cool, should pursue him, and effect some desperate revenge. He retired, therefore, to a house near the grave. Shortly after, Finow having consulted with his men upon the subject of Mr Mariner's sneezing, resolved that, as he was a foreigner, and had different gods, his sneezing was not to be considered of any consequence. They then proceeded to the grave to perform the ceremony, when Finow and all his men, inspired with enthusiasm, cut and bruised their heads in a shocking manner. Finow, in particular, not contented with the usual instruments, made use of a saw, the teeth of which he struck against his skull with such vehemence and good-will, that he staggered as he went home with loss of blood. These scenes need not be further described; we have already had enough of them.

Mr Mariner, immediately after this, proceeded

* The expression answering to this in the Tonga language is *bea ger nefo*, (and you remain), and is a phrase always used in taking leave of any one.

to his plantation, resolving to remain there, and see how long Finow would be contented without his company. This conduct, according to the manners and customs of Europeans, appears extremely haughty, arrogant, and presumptuous ; for although Finow, in this instance, was undoubtedly much to blame in putting himself in such violent rage, Mr Mariner, being so much the inferior, we might suppose it to be his duty first to ask pardon for the offence so unintentionally committed. But this plan would be far from producing a good effect in the Tonga Islands ; on the contrary, he would have been thought a mean-spirited fellow, ever willing to sink himself below the dignity of a man, to purchase the pardon and friendship of a superior. And had he acted in this way, the king would most undoubtedly have thought meanly of him, and never again have made him a *confidential* friend, which always implies something of an equality.

In the evening, (a few hours after his arrival at his plantation), a girl came with a message from his adopted mother, assuring him that he was perfectly safe, Finow having expressed his extreme sorrow for his own conduct. She advised him, however, not to return to the king till after several invitations, nor even till he came in person to request a renewal of his friendship ; for although it was dangerous in Tonga to be *too* haughty,—on the other hand, upon the principle above alluded to, too much submission would be as bad. Besides, as she was shortly going to live at the Hapai Islands along with her father, she wished beforehand to see Mr Mariner safe against all future

designs and insults from inferior chiefs, by thus counselling him to act with becoming dignity towards even the king himself, whose friendship and sentiments towards Mr Mariner she well knew. He therefore took her advice, and remained at the plantation ten days, notwithstanding repeated messages from Finow, and entreaties to return; and at last he so intimidated the messengers, by threatening to shoot them if they appeared again with that errand, that Finow resolved to fetch him himself. Accordingly one morning he entered his house, and having awakened him, saluted him in the kindest and most affectionate manner, begged pardon for his too hasty conduct, and wept abundantly. From this period they were inseparable friends.

During this reconciliation, Finow explained to Mr Mariner the cause of his unseasonable rage against him for sneezing. It was not that he had any superstitious idea of it as a bad omen, but that it might have this effect upon the minds of his men, and put off his intended ceremony.

CHAPTER II.

In consequence of Tooitonga's death, the great obstacle to shutting up the communication with Hapai was, for a time at least, removed ; but that it might be so more completely, the king came to a determination of having no more Tooitongas, and thus to put a stop for ever to the ceremony of *inachi* ; conceiving that there was very little public utility in what was supposed to be the divine authority of Tooitonga, but that it was, on the contrary, a great and useless expense to the people. This measure, as may be imagined, did not prove objectionable to the *wishes* of the multitude, as it relieved them from a very heavy tax, and, in times of scarcity, one extremely oppressive. In regard to the religious objections which one might suppose would be started against this measure, it must be noticed that the island of Tonga had, for many years, been deprived of the power, presence, and influence of Tooitonga, owing to its political situation ; and, notwithstanding, appeared no less favoured with the bounties of heaven and of nature than the other islands, excepting the mischief and destruction which arose from human passions. If Tonga therefore could exist without this divine chief, why not Varao, &

any other island? This strong argument growing still stronger, upon a little reflection, brought the chiefs, matabooles, and older members of society, to the conclusion, that Tooitonga was of no use at all; and the people, ever willing to fall into measures that greatly promote their own interest, notwithstanding a few religious scruples, very soon came to be of the same opinion.

As soon as Finow had come to this determination, and to that of shutting up all communication with the Hapai people, it became necessary to acquaint Tongamana, on his next arrival, and to forbid him ever to return to Vavaoo. In the meantime, however, as Finow had promised Tooi Bolotoo that his daughter (Mr Mariner's adopted mother) should be allowed to proceed to him at the Hapais, she was ordered to get herself and attendants ready to accompany Tongamana on his way back. Now, it happened that this person had a great number of female attendants, many of whom were the handsomest women in Vavaoo; and, as the leave granted her to depart was equally a license for the departure of her attendants, Finow became apprehensive that the expatriation of so many fine women would occasion considerable discontent among his young men, and perhaps tempt some of them to take the same step. He sent, therefore, for Máfi Hábe, and told her, that, with her leave, he would contrive some means to keep back her women: in which she perfectly coincided—two favourite attendants excepted. Matters being so far agreed on, *Finow, to avoid the appearance of injustice on his part, gave Mr Mariner instructions how to do it, as if it were a thought and impulse of his*

own. Accordingly, when Tongamana's canoe was ready to depart, and every one in it, save Máfi Hábe and her attendants, she was carried on board, and her two favourites immediately followed. At this moment, when the rest of the women were about to proceed into the canoe, Mr Mariner, who had purposely stationed himself close at hand with his musket, seized hold of the foremost, and threw her into the water, and forbade the rest to follow, at the peril of their lives. He then called out to Finow's attendants, who were seated on the beach, to come to his assistance, pretending to express his wonder at their folly, in permitting those women to leave them, for whose protection they had often hazarded their lives in battle. Upon this (as previously concerted) they ran forward, and effectually prevented any of them from departing. While their lamentations yet rent the air, Finow came down to the beach, and inquiring the cause of this disturbance, they told him that Togi (Mr Mariner) had used violent measures to prevent their accompanying their beloved mistress, and that the young chiefs had cruelly assisted him. One of these chiefs (Talo) then addressed Finow —“ We have all agreed to lose our lives rather than suffer these women, for whom we have so often fought, to take leave of us for ever. It is probable that we shall soon be invaded by the people of Hapai; and are we to suffer some of the finest of our women to go over to the men who will shortly become our enemies? Those women, the sight and recollection of whom have so often cheered our hearts in the time of danger, and enabled us to meet the bravest and fiercest enemies, and put them to the rout? If our women are to

be sent away, in the name of the gods, send away also the guns, the powder, and all our spears, our clubs, our bows and arrows, and every weapon of defence. With the departure of the women our wish to live departs also, for then we shall have nothing left worth protecting, and, having no motive to defend ourselves, it matters little how we die." Finow upon this was obliged to explain to Tongamana the necessity of yielding to the sentiments of these young chiefs, to prevent the discontent and disturbance which might otherwise take place. The canoe was now ordered to leave Vavaoo for the last time, and never more to return; for if she or any other canoe should again make her appearance from Hapai, her approach would be considered hostile, and proper measures adopted. The women on the beach then earnestly petitioned Finow to be allowed a last farewell of their dear and beloved mistress, which being agreed to, nearly two hours were taken up in this affecting scene.

From this time Finow devoted his attention to the cultivation of the island; and the exertions of this truly patriotic chief were so far successful that the country soon began to assume a more beautiful and cultivated appearance. Nor did he in the mean time neglect those things which were necessary for the better defence of the place: the fortress underwent frequent examination and improvements. In the midst of these occupations, however, a circumstance happened which might have been the cause of much civil disturbance. It is well worth relating, as it affords an admirable character of one of the personages concerned, and *shows a principle of generosity, which must afford*

the highest pleasure to those who love to hear of acts honourable to human nature. On one of the days of the ceremony known by the name of *tow tow*, the young chief, Talo, entered into a wrestling-match with Hala Api Api. It should however be noticed, that a few days before, they had held a debate upon some subject in which neither could convince the other, and on such an occasion, it is usual to settle the affair by wrestling : not that this mode is considered in the light of a knock-down argument, perfectly convincing in its nature, but it is the custom to end the affair, by a contention in physical strength ; after which the one who is beaten seldom presumes to intrude his opinion again on the other, at least not upon the same subject. Hala Api Api therefore challenged Talo on the spot. For a long time the contest was doubtful, both being well made, and both men of great strength. At length, however, it was the fate of Talo to fall, and thus the contest ended. The fallen chief, chagrined at this event, could not allow, in his own mind, that his antagonist had overcome him by superior strength, but rather owing to an accidental slip of his own foot : and consequently resolved to enter the lists with him again at some future and favourable opportunity. This occasion of the ceremony of *tow tow* presenting itself, Talo left his companions, and seated himself immediately opposite Hala Api Api—a conduct which plainly indicated his wish that the latter in particular should engage with him. A conduct, too, which, though sometimes adopted, is generally considered indicative of a quarrelsome disposition, because the challenge ought not to be made to one in particular, but to

any individual among those of a different place or party who chooses to accept it. As soon as Hala Api Api and his friends perceived this, it was agreed among them, that he alone should oppose him. In a short time Talo arose, and advanced; Hala Api Api immediately closed with him and threw him, with a severe fall. At this moment, the shouts of the people so exasperated Talo (for he had made sure in his own mind of gaining a victory), that, on the impulse of passion, he struck his antagonist, whilst rising off him, a violent blow in the face; on which Hala Api Api threw himself in a posture of defence, and demanded if he wished to box with him. Talo, without returning an answer, snatched a *tocco tocco*,* and would evidently have run him through the body, if he had not been withheld. Hala Api Api, with a nobleness of spirit worthy of admiration, seemed to take no notice of this, but, smiling, returned to his seat amid the acclamations of the whole assembly. All applauded his greatness of soul, as conspicuous now as on other occasions. Finow, in particular, showed signs of much satisfaction; and, in the evening, when he was drinking cava with the mataboos, whilst this noble chief had the honour to wait on them, the king addressed him, returning thanks for his presence of mind and coolness of temper—conduct which had placed his superiority and bravery in a far more splendid light than if he had given way to resentment. As to his retiring, without seeking farther to prolong the quarrel, he was convinced (he said) that he had in view nothing but the peace and happiness of the

* A spear about five feet long, used by them as a walking stick, but seldom employed in battle.

people, which would undoubtedly have been disturbed by an open rupture with a man who was at the head of so powerful a party. To this the young chief made only this reply:—" *Co ho mö-öni* ; " * appearing overcome by a noble modesty at being so much praised (contrary to custom) before so large an assembly.

In the meanwhile, Talo, conscious of his error, and ashamed to appear in public, retired to one of his plantations called *Môtë* ; whilst Hala Api Api, imagining the distress of his feelings, resolved upon a reconciliation, and having intimated this to his men, he desired them to go armed, in case any misunderstanding should accidentally arise. Accordingly, one morning, they left the *mooa*, giving it out that they were going up the country to kill hogs, lest the circumstance of his men being armed should occasion false and dangerous suspicions respecting his intention ; and, at the same time, he invited several of Finow's men to come and partake of the feast. So soon as they had left the fortress, he imparted to them all his real intention to offer Talo his former friendship, and to assure him that he had forgotten the late affair. When they arrived near the plantation, Hala Api Api went on a short distance before, and on entering the house found Talo fast asleep, attended only by his wife and one of her servants, who were employed in fanning him. He left his spear on the outside of the house, and carried his club in with him. The noise he made on entering awoke Talo ; who, imagining that the other

* Meaning literally, " it is your truth ; " —that is, what you say is true.

had come to assassinate him, started up, and, seizing his club, rushed out of the house. Hala Api Api pursued him, taking with him his spear; his feelings being greatly hurt to see one fly him so cowardly, who of late had matched himself as his equal, and at length became so exasperated, he threw his spear, which however fortunately got entangled in some bushes. At this moment Talo was considerably in advance, in consequence of the time which it took Hala Api Api to go to the opposite side of the house for his spear. The latter was noted, however, for his swiftness, and, conscious that he should overtake him, he continued the pursuit. Before Talo had crossed the field of high grass adjoining his house, he was under the necessity of throwing off his *gnatoo*, and very shortly after his club; which Hala Api Api picked up, and, though loaded with two clubs, bounded after him with such extraordinary fleetness, that, before they had half crossed the next field, he overtook him. Catching hold of him by a wreath of flowers that hung round his neck, he exclaimed with generous indignation, "Where did you expect to escape to? Are you a bird, that you can fly to the skies, or a spirit, that you can vanish to Bolotoo? Here is your club, which you so cowardly threw away; take it, and learn that I come not to deprive you of life, but to proffer you my friendship, which you once prized so highly." With that he embraced him, and tearing his own *gnatoo*, gave him half to wear. By this time Hala Api Api's men coming up, he despatched them immediately to the garrison, to prevent any disturbances which might arise from a false report of this adventure; for a few of Talo's men being near the

house, and mistaking Hala Api Api's intention, imagined the fate of their chief inevitable, and had betaken themselves immediately to the garrison, with a view to excite the adherents of Talo to revenge his death. He was a powerful chief, had belonged to the former garrison, and would undoubtedly have had most of the chiefs of Vavaoo for the avengers of his cause. The two chiefs returned as soon as possible to Felletoa, to show the people that they had entered again into a friendly alliance. When they arrived they found the whole place in a state of disturbance, all being up in arms, party against party, but at the sight of them, matters were soon adjusted, and their mutual friendship became stronger than ever.

A short time after this, the people of Hapai clearly showed their intention of commencing hostilities ; but were defeated in the very act by the vigilance and bravery of some of Finow's young warriors, among whom Mr Mariner had the honour to take an active part. One day most of the large sailing canoes were launched, for the double purpose of procuring from some of the outer islands a quantity of coarse sand, and to convey those whose business it was to cut flag-stones for the grave of Tooitonga, to different places. Owing, however, to contrary winds, they were not able to make the shores of Vavaoo that evening ; and, in consequence, Finow, who was with them, proposed to remain at the island of Toonga during the night. Shortly afterwards, they received intelligence from a fisherman that a canoe, apparently from Hapai, was approaching, and, it was supposed, with an hostile intent, as she had a *quantity of arms* on board, and many men. In con-

sequence of this, the young warriors requested of Finow leave to proceed in small canoes, (the wind being unfavourable for large ones), to cut them off. After a due consultation this was granted; and eleven canoes, manned with the choicest warriors, paddled towards a small island at a little distance, on which the Hapai people had landed. As it was a moonlight night, the enemy saw them, and concealed themselves behind certain bushes at a small distance from the beach, where they supposed Finow's men would land. They were right in their conjecture. As soon as Finow's warriors were arrived, the enemy rushed upon them with their usual yell, and occasioned much disorder and alarm; but the Vavao warriors soon rallying, they pressed in return so closely and bravely on their opponents, that they were obliged to retreat towards the place where their canoe lay. Here a most severe conflict ensued. Unfortunately, in hurrying on shore from the canoes, Mr Mariner's ammunition got wet, which rendered his musket of little use; hence he was obliged to employ only a bow and arrows. The enemy, finding themselves so well matched, and thinking they might soon be attacked by forces from the main land (Vavao), embarked as speedily as they could; in doing which, they lost ten or twelve men. Mr Mariner again tried to use his musket, and, after repeated trials, succeeded in shooting the two men that steered (it being a double canoe), after which he returned with his own party to their canoes, leaving nineteen of the enemy dead on the field, besides the two killed in the canoe. Their own loss was four killed on the beach and three others, who died afterwards of

their wounds. The enemy were about sixty in number; they fifty. In this affair Mr Mariner unfortunately received a violent blow on the knee by a stone from a sling, which lamed him for a considerable length of time. It appeared, from the account of a boy who was wounded and taken prisoner, that the enemy intended to proceed as secretly as possible to the westward of Vavaoo, and, under cover of the night, make incursions on shore, and do all the mischief in their power.

For the space of two months after this affair, no circumstance worthy of note took place; no other attack from the people of Hapai was attempted, and all seemed peaceable and quiet. About the end of this period, however, there happened a circumstance, the most fortunate of all to Mr Mariner, viz. that of his escape. In this time of peace, when he had nothing in which to employ himself but objects of recreation and amusement, sometimes with Finow or other chiefs, and sometimes by himself, he would frequently go out for two or three days together, among the neighbouring small islands, on a fishing excursion. As he was one evening returning homeward in his canoe, after having been out three days, he espied a sail in the westward horizon, just as the sun had descended below it. This heart-cheering sight no sooner caught his attention than he pointed it out to the three men with him (his servants that worked on his plantation), and desired them to paddle him on board, holding out to them what an advantageous opportunity now offered itself to enrich themselves with beads, axes, looking-glasses, &c.; an opportunity which they might never again meet

with. To this they replied, that they had seen it before, but that their fear of his wishing to go on board prevented them pointing it out to him, having often heard their chiefs say, that they never meant to let him go ; hence they were apprehensive, if they suffered him to escape, that their brains would be knocked out on their return. Mr Mariner then condescended to entreat them to pull towards the vessel, promising them very rich rewards. After conversing together, and whispering something between themselves, they told him, that, notwithstanding their great esteem and respect for him, they owed it as a duty to their chiefs to refuse his request ; upon which they began to paddle towards the nearest shore. Mr Mariner instantly demanded, in an elevated tone of voice, why they talked about the fear of chiefs ; were they not his servants, and had he not a right to act with them as he pleased ? He then took his musket from behind him, when the man who sat nearest immediately declared, that, if he made any resistance, he would die in opposing him, rather than allow him to escape. Upon this, Mr Mariner summoned up all his strength, and struck him a most violent blow, or rather stab, near the loins, with the muzzle of the piece, exclaiming at the same time, "*Ta gi ho Hotooa, co ho mate e.*" * This lunge produced a dangerous wound ; for the musket, being a very old one, had grown quite sharp at the muzzle, and was, besides, impelled by the uncommon force with which the

* Meaning, literally, " Strike your Hotooa, there's your death ! " which are forms of energetic expressions, used like oaths, on extraordinary occasions, calculated to express vengeance.

prospect of escape inspired him. The man fell flat in the bottom of the canoe, senseless, and scarcely with a groan. † Mr Mariner instantly pulled his legs out straight; then presented his musket to the other two, who appeared somewhat panic-struck, and threatened to blow out their brains if they did not instantly obey his orders. They accordingly put about, and made towards the vessel. The one whom Mr Mariner wounded was a piece of a warrior, but the other two had never been in battle, and, as he supposes, imagined he could fire off his musket when he pleased without loading it. Be this as it may, they were now perfectly obedient, and he encouraged them farther, by reminding them that they had a good excuse to make to their chiefs, since it was by compulsion, and not by will, that they acted. In the mean time, he kept a strict eye both upon them and the man in the bottom of the canoe; upon those, lest they should take an opportunity to upset it, and swim to the shore, with which they were well acquainted; and upon this, lest he should recover and make an unexpected attack. They did not come up with the vessel till about daylight next morning, owing to the distance they had to go, for they were about four miles off the north-west part of Vavaoo, and the

† This man, whose name was Teoo Fononga, well deserved the fate he met with. He used to beat his wife unmercifully, for which Mr Mariner had frequently knocked him down with a club. He formerly had a wife who, in time of scarcity, he killed and ate. Since that time, having several children, more than he wished, he killed a couple of them to get them out of the way. His best qualities were being an excellent fisherman, and a very hard-working fellow.

ship bore west-south-west, about five miles distant, steering under easy sail, to the south end of that island. Besides which, they were much fatigued with having pulled about the whole day against a heavy sea, and were short of any provisions, except raw fish. During the night, the man in the bottom of the canoe lay perfectly still, and showed no signs of life, except now and then a slight gurgling noise in his throat. As soon as the canoe pulled up alongside the brig, Mr Mariner, without stopping to hail, on the impulse of the moment, jumped up into the main chains, and was very near being knocked overboard by the sentinel, who took him for a native, for his skin was grown very brown, his hair very long, and tied up in a knot, with a turban round the head, and an apron of the leaves of the chi tree round his waist. This disguise would have warranted the conduct of the sentinel, but, as soon as Mr Mariner spoke English, and told him he was an Englishman, he allowed him to come on deck, where the captain cordially shook hands with him. The latter had heard from the captain of a schooner the whole unfortunate affair of the Port au Prince, for the schooner brought away two men from one of these islands, while Mr Mariner was in another quarter, upon some business for Finow.

The captain now presented him with a pair of trowsers and a shirt; and the latter being neither very new nor very clean; he took the pains to wash it, and hang it up in the rigging to dry. In the morning however, it had disappeared, at the honest instigation of somebody: hence, his whole *stock of apparel* consisted of the said pair of trowsers; nor did he get better provided till he arrived

in China, about seven weeks afterwards. But to return to the subject. The brig proved to be the Favourite, Captain Fisk, from Port Jackson, about 130 tons burthen; having on board ninety tons of mother of pearl shells, procured from the Society Islands. She intended to make up her voyage with sandal-wood from the Fiji Islands, and thence to proceed to China.

On Mr Mariner requesting the captain to give the men who brought him some beads, as a reward for their trouble, and also an axe as a present for Finow, he liberally complied; and the canoe left the ship, with a message from Mr Mariner to the king, requesting him to come on board. As to the wounded man, he was in all probability dead; at least the other two seemed to think so by his not stirring, and they took no trouble with him. By this time there were about two hundred small canoes near the vessel, and several large ones, so that all the people of Vavaoo seemed to be assembled to view the brig, for the whole beach was also crowded. As the vessel was very short of provisions, a brisk traffic was now carried on with the natives by the captain and mate, for yams and hogs, &c.; and orders were given to the crew not to purchase any more trinkets, till they had procured plenty of provisions. About the middle of the day Finow came alongside with his sister and several of her female attendants, bringing off, as a present for Mr Mariner, five large hogs, and forty yams, each weighing not less than thirty pounds, and some of the largest sixty or seventy. These things Mr Mariner begged leave to transfer * to

* It is a very common thing among the natives to transfer a present.

the captain, and presented them accordingly. Notwithstanding repeated messages from the chiefs on shore to Finow, requesting him to return, he resolved to sleep on board that night, if the captain would allow him, which he readily did. The women, however, intimated their wish to return, not liking the thought of trusting their persons among a number of strange men; and Mr Mariner found it very difficult to remove their scruples, assuring them that they should not be molested. At length, however, they consented to remain, on his promise to take care of them, and to roll them up in a sail, in which state they lay all night in the steerage, and, as they said, slept comfortably. As to Finow, he was very well contented with sleeping on a sail on the cabin deck; and the weather being remarkably fine, the brig did not come to an anchor, but stood off and on during the whole of the night. At daylight canoes came alongside in great numbers; but from prudent motives, dictated by former disasters, no more than three of the natives were allowed to come on board at a time, six sentinels being kept constantly on deck for that purpose. In the canoes were several chiefs, who came to request Finow to return on shore, as the people were greatly alarmed lest he should form a determination of going to Papalangi (land of white people). They brought off some cava for him, but which he declined drinking, saying that he had tasted some on board (wine) which was far preferable: indeed he considered it so much superior, that the thoughts of cava quite disgusted him. He made a hearty dinner at the captain's table—ate plenty of roast pork, with which he *admired very much the flavour of the sage and onions.*

The fowls he cared little about, but partook of some made dishes. The ladies also ate very heartily. Finow handled a knife and fork, though for the first time in his life, with very great dexterity. Sometimes, indeed, his majesty forgot himself a little, and laid hold of the meat with his fingers; but, instantly recollecting that he was doing wrong, he would put it down again, exclaiming, *woé! gooa te gnalo!* Eh! I forget myself! The natural politeness which he evinced on every occasion, charmed the captain and the officers so much, they could not help acknowledging that it far surpassed any other instance of good manners they had witnessed among the inhabitants of the South Sea Islands. And not only in behaviour, but in intelligence, he seemed to excel. His inquiries about the use and application of what he saw were frequent, and indeed troublesome; but then his deportment was so affable, and his manner so truly polite, nobody could be offended. He requested permission to lie down in the captain's bed, that he might be able to say what none of the people of Vavao could boast of, that he had been in a Papalangi bed. Permission being readily granted, he lay down, and was delighted with his situation; and said, that being now in an English bed, he could fancy himself in England. Some time after, being left in the cabin by himself, though watched unknown to him, he did not offer to take, or even touch, a single bead, or any thing else, excepting the captain's hat; but which, not choosing to put on without asking leave, he went on deck on purpose to request Mr Mariner to obtain permission of the captain for so great a liberty—so different was he from the generality of these islanders, who, stimulated by ex-

riosity, if not by a less honest motive, would not scruple to take a man's hat off his head, unbidden, twirl it about, and be very careless as to returning it, if not reminded by the owner. About the middle of the day, Finow went on shore to quiet the people, who were become very clamorous on account of his long stay. But he returned on board soon after, bringing with him a quantity of cooked victuals, ripe bananas, &c. for the crew; and also a present for the captain, consisting of a valuable spear and club, a large bale of *gnatoo*, a large hog, a hundred small yams, and two canoes'-load of cocoa-nuts.

So delighted was Finow with every thing he saw on board, so high an opinion had he of the character of the *Papalangis*, and so desirous was he of arriving at those accomplishments which raised them so high above the Tonga people, he could not help several times expressing his wish to accompany Mr Mariner to England. On the third day, which was the day of the brig's departure, his importunities on the subject became extremely urgent, so much so, that Mr Mariner could not refrain expressing them to the captain; but who refused (as might be expected) to accede to a wish which seemed to promise no future good to an individual in Finow's circumstances, arriving in a strange country, without protection, and without patronage. This was a sore disappointment to one who was willing to make such large sacrifices for the accomplishment of his hopes;—to one who would have resigned a princely state and dignity, and all the respect paid by *obedient subjects* to an arbitrary monarch, for the sake of *visiting a country*, where, as Mr Mariner ex-

plained to him, he could expect at best but a very inferior mode of life, compared with what he had been accustomed to. But his arguments were all in vain ; Finow would not—could not be divested of his wishes. He thought if he could but learn to read and write, and think like a Papalangi, a state of poverty, with such high accomplishments, was far superior to regal authority in a state of ignorance.

Seeing, however, that his wish was this time at least destined to be thwarted, he made his friend solemnly promise—and before their final separation made him again repeat that promise, and swear to the fulfilment of it *by his father, and by the God who governed him*, that he would some time or another return, or endeavour to return, in a large canoe (a ship), and take him away with him to England ; and in case his subjects should stand averse to such a measure, that he would complete his project by force of arms. Mr Mariner having repeated this promise, Finow embraced him, and shed tears.

It would be very interesting to know what would be the result of removing an individual of Finow's disposition and intellectual powers, from the state of society in which he had been brought up, into a civilized country—into a scene so widely different from every thing he had been accustomed to, where every circumstance would be new, and every object calculated to draw forth the powers of his natural understanding. Finow's intellect, as we shall by and by more clearly see, when we take a survey of his character, was very far above the common. There was interwoven in the very tex-

ture of his mind a spirit of philosophical inquiry, directed by the best of all motives—the desire of human improvement;—not the offspring of common curiosity, but that noble impulse, which goads the mind on in the pursuit of knowledge, at whatever risk, and with whatever suffering.—But we must leave this subject for the present, to take a farther view of the transactions on board.


The captain had a quantity of pearl oyster-shells, which are considered by the natives a very beautiful ornament, and very scarce among them, as those which they have are not capable of being so finely polished. These attracted Finow's fancy, which the captain observing, made him a present of several. But, however, he did not direct his attention to mere matters of ornament. Reflecting that he had very few gun-flints on shore, he ventured, in a very modest manner, to ask the captain for a supply of an article that would be so useful to him * in defending his newly established kingdom of Vavaoo against the encroachments of the Hapai people; and the captain liberally complied with his request.

Mr Mariner had on shore, in a concealed place, the Journal of the Port au Prince, which he was now desirous of securing. The reader may here be reminded, that in the early part of Mr Mariner's residence at these islands, the late king ordered him to give up his books and papers, which were afterwards burnt, as instruments of witchcraft. It happened, however, fortunately, that he had concealed this Journal beneath the matting of the house, and thus it escaped the flames. After that

Finow knew the use of a musket exceedingly well, as a very good shot,

period, reflecting what a risk there was of its being discovered, whether he left it there, or carried it about with him, particularly as the times were so unsettled, he confided it to the care of his adopted mother, Máfi Hábe, who faithfully kept it in her possession, concealed in the middle of a bale of gnatoo; which, along with others, was always conveyed to whatever island or distant place she went to reside. When she left Vavaoo to go and live with her father at the Hapai Islands, she gave it up to Mr Mariner, who concealed it in the middle of a barrel of gunpowder, without the knowledge of any one else; for although he had at that time considerable power and influence, and a sufficient number of confidential friends, he thought it best to conceal it in a safe place, where no native was likely to find it, and consequently no ridiculous prejudice likely to deprive him of it. To get it again into his possession, he obtained the captain's consent to detain Finow Fiji (the king's uncle) on board till the Journal was brought to him; and accordingly two natives were despatched, with directions where to find it. They had orders, at the same time, to bring back with them three Englishmen who were on shore, viz. James Waters, Thomas Brown, and Thomas Dawson. In the mean while, Finow Fiji, on understanding that he was detained a prisoner, turned very pale, and was evidently greatly alarmed. Even when Mr Mariner explained to him the cause, he seemed still to think every thing was not right; and expressed his apprehension that they were going to take him to England to answer for the crime of the Hapai people, in taking the Port au Prince, and murdering the crew. The other assured him that his

fears were groundless ; for, as he was not a party concerned in that sad affair, the English people would never think of punishing the innocent for the guilty. “ True !” he replied, “ and you know that I have always befriended you, and that I am not a treacherous character ; and that rather than assist in taking a Papalangi ship, I would do all that lay in my power to prevent such an outrage.” To this Mr Mariner cordially gave his assent, and the chief seemed quite satisfied. His people in the canoes were, however, far from being so ;—they raised great clamours, and loudly demanded his liberation ; and even his own assurances could scarcely remove their apprehensions. Finow Fiji told Mr Mariner, that he should have been particularly sorry to have been taken away, when his nephew was just in the infancy of his reign, and might want his counsel and advice, and thus be deprived of the pleasure of seeing him govern prosperously, and make his people happy, which, from his ability and excellent disposition, he had no doubt would be the case. At length the canoe returned with the journal and the Englishmen. James Waters was not disposed, however, to return to England. He was an old man, and had become infirm, and he reflected that it would be a difficult matter for him to get his bread at home ; and as he enjoyed at Vavaoo every convenience that he could desire, he chose to end his days there.

Finow's sister, a girl of about fifteen years of age, went on shore, and brought on board several other women of rank, who were all greatly pleased that they were allowed to come into the ship  satisfy their curiosity. She was a very beau-

tiful lively girl, and proposed, in joke, to go to England, and see the white women. She asked if they would allow her to wear the Tonga dress, "though perhaps," she said, "that would not do in such a cold country in the winter season. I don't know what I should do at that time; but Togi tells me that you have hot-houses for plants from warm climates, so I should like to live all winter in a hot-house. Could I bathe there two or three times a day without being seen? I wonder whether I should stand a chance of getting a husband; but my skin is so brown, I suppose none of the young *Papalangi* men would have me;—and it would be a great pity to leave so many handsome young chiefs at Vavaoo, and go to England to live a single life. If I were to go to England, I would amass a great quantity of beads, and then I should like to return to Tonga, because in England beads are so common, that nobody would admire me for wearing them, and I should not have the pleasure of being envied."—She said, laughing, that either the white men must make very kind and good tempered husbands, or else the white women must have very little spirit, for them to live so long together without parting. She thought the custom of having only one wife a very good one, provided the husband loved her; if not, it was a very bad one, because he would tyrannize over her the more; whereas, if his attention was divided between five or six, and he did not behave kindly towards them, it would be very easy to deceive him. These observations, of which Mr *Mariner* was interpreter, afforded very great amusement. *Finow*, and the late *Tooitonga's* son (about

12 years of age), together with the females, now commenced dancing and singing at the request of the captain, which gave the ship's company much entertainment.

Before the ship's departure, Mr Mariner was charged with several messages from the chiefs of Vavaoo to those of Hapai. Among others, Finow sent his strong recommendations to Toobó Toa to be contented with the Hapai Islands, and not to think of invading Vavaoo ;—to stay and look to the prosperity of his own dominions, for that was the way to preserve peace and happiness. “ Tell him again,” said he, “ that the best way to make a country powerful and strong against all enemies is to cultivate it well, for then the people have something worth fighting for, and will defend it with invincible bravery. I have adopted this plan, and his attempts upon Vavaoo will be fruitless ! ”

—Several warriors sent insulting messages to the Hapai people ; such as, “ We shall be very happy to see them at Vavaoo, and will take care to entertain them well, and give them plenty of bearded spears to eat ; and, besides, we have got some excellent Toa wood (clubs), of which we shall be glad to give them an additional treat ! We hope they will come and see us, before they shall have worn out the fine Vavaoo gnatoos, of which they took away so much when they visited us last,” (alluding to their late unsuccessful expedition.)—Hala Api Api had considerable property at the Island of Foa, and he sent a message to an old mataboole residing there (who had been a faithful servant to his father), to gather all his moveable property, consisting of some whale's teeth and a considerable quantity of Hamoa mats, and deposit

it in a house of his upon the beach, that he might come some time under cover of the night and secure it. Some of the Vavaoo warriors also proposed a plan, if the captain would lend them the use of the ship to kill Toobó Tóa and his greatest fighting-men, in revenge for his murder of their lamented chief, the brave Toobó Nuha. The plan was for about two hundred of the choicest Vavaoo warriors to conceal themselves below on board the *Favourite*, and when she arrived at the Hapai Islands, Toobó Tóa and many other considerable chiefs and warriors were to be invited on board, and then, the boarding nettings being hauled up, that none might escape, at a signal to be given, the Vavaoo people were to rush on deck and despatch them all with their clubs. To this, of course, the captain did not consent. Finow consigned to Mr Mariner's care a present for Mafi Habe, consisting of a bale of fine Vavaoo gnatoos, and five or six strings of handsome beads, and also his *ofa tai-toogoo* ("love unceasing.") His wife also sent her a present of three valuable Hamoa mats, with her *ofa tai-toogoo*.

The ship now prepared to take her departure from Vavaoo, and Mr Mariner to take leave of his Vavaoo friends, probably for ever. The king again embraced him in the most affectionate manner, made him repeat his promises to return, if possible, to Tonga, and take him back to England, that he might learn to read books of history, study astronomy, and thus acquire a *papalangi* mind. As to the government of Vavaoo, he said it might be consigned to the care of his uncle, who would make a good king, for he was a brave man, a wise man, and withal a lover of peace. At this

parting, abundance of tears were shed on both sides, Finow returned to his canoe with a heavy heart, and Mr Mariner felt all the sweet bitterness of parting from much loved friends to visit his native country. He bade a long adieu to the brave and wise Finow Fiji—to the spirited and heroic Hala Api Api—natural characters which want of opportunity render scarce, or which are not observable amid the bustle and business of civilized life. The canoe returned to the beach—the ship got under weigh, and steered her course to the Hapai Islands, leaving Vavaoo and all her flourishing plantations lessening in the distance.

CHAPTER III.

In taking leave of those with whom we have long resided, and whose ways and habits we have got accustomed to, whose virtues have gained our esteem, and whose kindnesses have won our affections ;—in leaving them and the scenes that surround them, never to return, the human heart feels a sad void, which no lapse of time, no occupations, no new friendships seem likely ever to fill up. All their good qualities rush upon the mind in new and lively colours, and all their faults appear amiable weaknesses essential to their character. When we lose a friend by death, we compare it, by way of consolation, to a long absence at a long distance ; but it is equally just to reverse the comparison, and to say of a separation like this that it is as death, which at one cruel stroke deprives us of *many* friends !

Mr Mariner, as he looked towards Vavaoo, now fast declining in the horizon, experienced sentiments which he never before had felt to such a degree ; his faithful memory presented a thousand little incidents in rapid succession, which he wondered he had never before sufficiently noticed. The late king, though lying in the fytoca of his ancestors, was now as much alive to him as his son, or

Finow Fiji, or Hala Api Api, or any other friend that he had just parted with. He recollected how often, at his request, he had laid down upon the same mat with him, in the evening, to talk about the king of England, and after a long conversation, when Finow supposed him to be asleep, he would lay his hand gently upon his forehead and say, 'Poor *Papalangi* ! what a distance his country is off ! Very likely his father and mother are now talking about him, and comforting themselves by saying, " Perhaps to-morrow a ship will arrive and bring our son back to us ! " ' The next moment all the amiable qualifications of the present king presented themselves to his view ; and as we have not yet drawn a character so well worthy to be noticed, we shall now attempt to display it in its true and native colours, trusting that it will afford a considerable share of pleasure to the generality of readers.

Finow, the present king of Vavaoo, about twenty-five years of age, was in stature 5 feet 10 inches ; well proportioned, athletic, and graceful, his countenance displaying a beautiful expression of openness and sincerity. His features, taking them altogether, were not quite so strongly marked, nor was his forehead quite so high as those of his father, nevertheless they expressed an ample store of intellect ; but notwithstanding the benevolent mildness and play of good humour in his countenance, his eye shot forth a penetrating look of inquiry from beneath a prominent brow that seemed to be *the seat of intelligence*. The lower part of his *face was well made* ; his teeth were very white, *and his lips seemed ever ready to express something good humoured or witty*. His whole phy-

signomy, compared with that of his late father possessed less dignity, but more benevolence ; less chief-like superiority, but more intellect. His whole exterior was calculated to win the esteem of the wise and good, while that of his father was well adapted to command the admiration of the multitude. The character of the father was associated with the sublime and powerful ; that of the son with the beautiful and engaging. His language was strong, concise, and expressive, with a voice powerful, deep, and melodious. His eloquence fell short of effect compared with that of his father, but he did not possess the art of dissimulation. The speech which he made on coming into power struck all the matabooles with astonishment ; they wondered to hear so much eloquence tempered with wisdom, so much modesty combined with firmness, proceed from the lips of so young a man ; and they prophesied well of him,—that he would reign in the affections of his people, and have no conspiracies or civil disturbances to fear. His general deportment was engaging ; his step firm, manly and graceful ; he excelled in all athletic sports, racing, wrestling, boxing, and club-fighting ; he was cool and courageous, but a lover of peace. He was fond of mirth and good humour—was a most graceful dancer, and passionately delighted with romantic scenery, poetry, and vocal concerts. These last had been set aside, in a great measure, during his father's warlike reign ; but when the son came into power, he revived them, and had bands of professed singers at his house almost every night. He used to say that the song amused men's minds, and made them accord with each other,—causing them to love their country, and to

hate conspiracies. He was of a most humane and benevolent disposition, but far, very far from being weak in this respect, for he was a lover of justice. The people readily referred to him for a decision in their private quarrels, and on these occasions he was never thought to have judged rashly. If he could not immediately decide, he adjourned the cause till the next day, and in the mean time took the trouble to inquire further particulars from those who knew more of the matter. If he was severe with any body, it was with his own servants, for he used to say that his father was too partial to them, by which means they had become assuming, taking upon themselves the character of chiefs, and oppressing others of the lower orders; but now he would make them know their proper places. If they did any thing wrong, they trembled in his presence. Nevertheless, the benevolence of his heart was wonderfully expressed in his manners. While he was yet on board the ship, Captain Fisk desired Mr Mariner to tell him that it would be bad policy for him ever to attempt taking a ship, as it would prevent others coming to trade with them, or, if they came at all, it might be to punish him and his people for their treachery. As soon as Finow understood what the captain said, he made a step forward to Mr Mariner, and taking his hand, pressed it cordially between his,* saying, with tears in his eyes, and a most benevolent and grateful expression of countenance, "Tell the chief that I shall always consider the Papalangies as my

** He had learnt the action of taking the hand from the Englishmen there, and used to say it was the most friendly and most expressive way of denoting one's feeling of sincerity.*

relations,—as my dearest brothers ; and rather would I lose my life than take any thing from them by force or treachery.” He had scarcely finished speaking when the captain exclaimed, “ I see, I see what he means,—you need not translate that to me ! ”

Finow's intellect was also very extraordinary, that is to say, it was naturally strong, and was very little obscured by prejudices. We have seen several instances of the wisdom of his conduct ; and a few anecdotes will serve to show that his specific reasoning faculty was far above the common. He had learnt the mechanism of a gun-lock by his own pure investigation. One day, on taking off the lock of a pistol to clean it, he was astonished to find it somewhat differently contrived, and a little more complicate than the common lock, which he had thought so clever and perfect that he could not conceive any thing better. On seeing this, however, he was somewhat puzzled, at first with the mechanism, and afterwards with its superiority to the common lock, but he would not have it explained to him ; it was an interesting puzzle, which he wished to have the pleasure of solving himself. At length he succeeded, and was as pleased as if he had found a treasure ; and in the afternoon at cava, he was not contented till he had made all his chiefs and matabooles understand it also. He did not know the existence of the pulse till Mr Mariner informed him of it, and made him feel his own, at which he was greatly surprised, and wanted to know how the Papalangies first found it out. He was informed at

the same time, that the pulse was influenced by various diseases and passions of the mind; and that in most parts of the world, those whose profession it was to cure diseases, often judged of the state of the complaint by the pulse. Upon which he went about to two or three that were ill to feel their pulses, and was much delighted with the new discovery. A few days afterwards one of his servants very much offended him by some unwarrantable act, upon which he became violently angry, but on a sudden the thought struck him of the association between the passions and the pulse, and immediately applying his hand to his wrist, he found it beating violently; upon which, turning to Mr Mariner, he said, you are quite right; and it put him in such good humour, that the servant got off with a mild remonstrance, which astonished the fellow very much, as he did not understand the cause, and was sitting trembling from head to foot, in full expectation of a beating.

Mr Mariner explained to him the form and general laws of the solar system; the magnificent idea of the revolutions of the planets, the diurnal revolution of the earth, its rotundity, the doctrine of gravity, the antipodes, the changes of the seasons, the borrowed light of the moon, the ebb and flow of the tides, &c. These were his frequent themes of discourse—they pleased him, astonished him, and filled him with intense desire to know more than Mr Mariner was able to communicate. He lamented the ignorance of the Tonga people; he was amazed at the wisdom of the Papalangies, and wished to visit them, that he might acquire a *mind like theirs*. The doctrine of the sun's *central situation* and the consequent revolution of the

planets he thought so sublime, and so like what he supposed might be the ideas and inventions of a God, that he could not help believing it, although it was not quite clear to his understanding. What he seemed least to comprehend was how it happened that the antipodes did not fall into the sky, below (as he expressed it), for he could not free his mind from the notion of absolute *up* and *down* : but said he had no doubt, if he could learn to read and write, and think like a Papalangi, that he should be able to comprehend it as easily, adding, that the minds of the Papalangies are as superior to the minds of the Tonga people as iron axes are superior to stone axes !—He did not, however, suppose that the minds of white people were essentially superior to the minds of others ; but more clear in consequence of habitual reflection and study, and the use of writing, by which a man could leave behind him all that he had learnt in his lifetime.

One day as Mr Mariner was sharpening an axe, and Finow was turning the grindstone, the latter observed that the top of the stone was not only always wet, but so replete with water that it was constantly flying off in abundance on the application of the axe. This on a sudden thought puzzled him ; it seemed to him strange that the superabundance of water should not run off before it got to the top. Mr Mariner began his explanation thus : “ In consequence of the quick successive revolutions of the stone ”—when on a sudden Finow eagerly exclaimed (as if a new light had shot across his mind), “ Now I understand why the antipodes do not fall off the earth,—it is in consequence of the earth’s quick revolution ! ” — *This was a false explanation, and he soon saw that*

it was, much to his disappointment ; but it shows the activity of his mind, and how eager it was to seize every idea with avidity that seemed to cast a radiance upon the object of his research.

On another occasion they were returning to Vavaoo from the Hapai Islands, where the king had been to fetch some of his property, consisting chiefly of things which originally belonged to the officers of the Port au Prince. Among others there was a box containing sundry small articles, and a pocket-compass—the latter he did not know the use of, and had scarcely yet examined. During the whole day it was nearly calm, and the paddles were for the most part used. A breeze, however, sprang up after dark, accompanied with a thick mist ; and taking it for granted that the wind was in its usual direction, they steered the canoe accordingly, sailing for about two hours at the rate of seven knots an hour. As they did not reach the shores of Vavaoo, the thought now occurred to Mr Mariner that the wind might possibly have changed, and in that case, having no star for a guide, a continuance of their course would be exceedingly perilous ; he therefore searched for the compass to judge of their direction, when he was much alarmed to find that the wind had chopped round nearly one quarter of the compass. He mentioned this to the king, but he would not believe that such a trifling instrument could tell which way the wind was ; and neither he, nor any other chief on board, was willing to trust their lives to it. If what the compass said was true, they must indeed be running out to sea to an alarming distance ; and as night was already set in, and the *gale strong, their situation was perilous. Most on*

board, however, thought that this was a trick of Mr Mariner to get them out to some distant land, that he might afterwards escape to Papalangi; and even Finow began to doubt his sincerity. Thus he was in an awkward predicament. He was certain they were going wrong, but the difficulty was how to convince them of what was now, in all probability, essential to their existence, for the weather threatened to be bad, and it seemed likely that the night would continue very dark. At length, he pledged his existence for their safety, if they would but follow his advice, and suffer him to direct their course; and that they should kill him if they did not discover Vavaoo, or some of the other islands, by sunrise. This pledge was rather hazardous to him, but it would have been still more so for them all to have continued the course they were then in. They at length consented; the canoe was immediately close hauled, and Mr Mariner directed their steering. The gale luckily remained nearly steady during the night; but all on board were in great anxiety during the whole time, and Mr Mariner not the least so among them. In the morning, as soon as the light was sufficiently strong, a man, who was sent up to the mast-head, discovered land, to the great relief of their anxiety; and the rising sun soon enabled them to recognise the shores of Vavaoo, to the wonder and amazement of Finow, who did not know how to express his astonishment sufficiently at the extraordinary properties of the compass. How such a little instrument could give information of such vast importance, produced in him a sort of respectful veneration, that amounted to

what was little short of idolatry ; for finding that Mr Mariner could not explain why it always pointed more or less to the north, he could hardly be persuaded but that it was inspired by a *hotooa*. He was so pleased with this property of the compass, that he almost always carried it about him afterwards ; using it much oftener than was necessary both at sea and on shore.

It may easily be supposed, that Finow, with such an inquiring mind, took delight in every thing that afforded him instruction, or satisfied his curiosity. He was accustomed to visit the houses of canoe-builders and carpenters, that he might learn their respective arts, and he often made very judicious observations. He frequently went into the country to inspect the plantations, and became a very good agriculturist, setting an example to all the young chiefs, that they might learn what was useful, and employ their time profitably. He used to say, that the best way to enjoy one's food was to make one's self hungry by attending to the cultivation of it. There were many individuals, however, at the Tonga Islands that possessed uncommon intellect, as well as good disposition of heart, but none of them seemed endowed with that extraordinary desire of investigation which so strongly characterized the king. Among the most remarkable of these were his uncle, Finow Fiji, and his friend, Hala Api Api. The first of these was venerated for his wisdom ; a quality which he derived rather from his great experience, steady temper of mind, and natural solid judgment, than from the light of extraordinary intellectual research. *Nevertheless, this divine quality was marked in his countenance. There was something graceful*

and venerable about his forehead and brow that commanded respect and confidence. He had no quick sparkling look of ardour, nor fire of impetuosity, but his deep-seated eye seemed to speculate deliberately upon objects of importance and utility. His whole physiognomy was overshadowed by a cast of sublime melancholy, but he had been one of the greatest warriors that Tonga ever produced. The islands of Fiji (whence he derived his name) had been the scenes of his achievements, and the stories recorded of him equalled those of romance. His arm had dispensed death to many a Fiji warrior, whose surviving friends still recollect the terror of his name; but all the warlike propensities of this mighty chieftain now seemed absorbed in a conviction of the vanity and absurdity of useless bloodshed; and nothing seemed to afford him a greater pleasure (next to giving counsel to those who asked it) than to play with little children, and to mingle with unwonted cheerfulness in their amusements. Finow Fiji was perhaps about fifty years of age,* and was become rather corpulent. His whole demeanour was not erect, powerful, and commanding, like that of his brother the late king, but his slow step and steady action showed something of solid worth in his character, that wrought respect in the beholder without any mixture of fear. It has just been said, that Finow Fiji performed most of his warlike feats at the Fiji Islands; and the greater part of the time that he was there, Hala Api Api, though a much younger man, (about thirty), was his constant friend and companion. They always fought to-

* No native of Tonga knows his age, for no account of the revolution of years is kept,

gether, and were said to have owed their lives to each other thirty or forty times over. Their mutual friendship was very great, although in many respects their characters were widely different.

To form a tolerable idea of Hala Api Api, we must conceive to ourselves a slim yet athletic and active figure, of a middling stature, full of fire and impetuosity, endowed with a mind replete with the most romantic notions of heroic bravery. Full of mischief, without malignity; wrought up with the most exuberant generosity; the heat and inconsistency of youth was in him strangely mixed with the steadiness and wisdom of age. No man performed more mischievous tricks than he, at the expense of the lower orders, and yet they all liked him. If any other chief oppressed them, they flew to Hala Api Api for redress, and he always defended their cause as if it were his own, often at the risk of his life; and this he did seemingly from pure motives of pity. He would weep at the distress of which they complained, and the next moment his eyes would flash with indignation, at the injustice of the oppressor, and seizing his club he would sally forth to redress their wrongs. If he committed any depredations himself he would sometimes be equally sorry, and make ample reparation. On other occasions, however, his mind would remain for a considerable length of time in the same wild and ungovernable disposition: and the report of his depredations would reach the king's ears (the late king), who would say, "What shall I do with this Hala Api Api? I believe I must *kill* him." But Hala Api Api neither feared death nor the king, nor any other power. There was nobody but liked him, and

yet every body feared him. His mind was like a powerful flame, constantly in action, and constantly feeding upon every thing that could be made food of. Talk to him about battles, and he looked as if he were inspired. Relate to him a pathetic story, and the tears would run down his cheeks faster than you could count them. Tell him a good joke, and there was nobody would laugh more heartily than he. Old Finow used to say, that Hala Api Api would prefer two days hard fighting without food more readily than the most peaceable man would two days food without fighting. No sooner did the younger Finow come to be king, than his friend, Hala Api Api, (to the astonishment of every body), left off his mischievous tricks, and ceased to commit any acts of depredation. On being asked by Mr Mariner the cause, he replied :—"The present king is a young man, without much experience, and I think I ought not to throw obstacles in the way of his peaceable government. The old king had great experience, and knew how to quell disturbances : besides, he was fond of fighting, and I gratified my humour, without caring about the consequences ; but such conduct now might be bad for the country." Hala Api Api's countenance, and his whole figure, very well portrayed his character. His small quick eye gave an idea of wonderful activity ; and, though he looked as if he were a mischievous fellow, his general physiognomy expressed much generosity, good sense, and understanding. His whole body was exceedingly well proportioned, and he was considered one of the best made men at Vavao. He was beyond conception swift of foot ; to see him run, you would think he outstripped the wind :

the grass seemed not to bend beneath his feet, and on the beach you would scarcely expect to find the traces of his footstep. Such is a general sketch of some of the principal men of Vavao, who had always behaved in a most friendly way to Mr Mariner, and with whom of course he could not help feeling very great regret at parting. His attention was soon occupied, however, by the arrival of the ship at the Hapai Islands, where, for two days, she stood off and on, between the islands of Haano and Lefooga.

A vast number of canoes came alongside from the neighbouring islands, and several of the chiefs were allowed to come on board. Mr Mariner now took the earliest opportunity to procure the escape of any Englishmen who might be there; and to fulfil the sundry commissions he had received from his Vavao friends. Robert Brown, the cooper of the Port au Prince, who, it will be recollected, was the last man that remained on board with him, was now under the protection and in the service of Voona, who, with Toobo Toa, came on board the Favourite. He, therefore, immediately took proper means to get him on board, and had the pleasure of succeeding. Other Englishmen were at the more distant islands, and Robert Brown most generously undertook to go for them, at the risk of being detained, or of the ship's departure without him. The captain advised him not to go, if he valued his own liberty; but he replied, "it would be very hard indeed if one Englishman could not assist another, although it was at his own risk." *He was particularly interested in the fate of Samuel Carlton, the boatswain of the Port au Prince,*

who had always been his intimate friend. This man's case was rather hard. When he was in England, he was about to be married to a young woman to whom he had been long attached; but thinking he had not yet sufficient to begin the world with, in some business on shore, he thought it would be more prudent to go first another voyage and increase his means, and accordingly he entered on board the *Port au Prince*. During his residence at the Hapai Islands, he was always in a low and almost desponding state of mind, and his friend Robert Brown most cordially participated in his distress. At the moment we are speaking of, the latter conjectured that he was at Namoooca, and was resolved to run the greatest risks to effect his escape, as well as that of others whom he supposed to be with him, particularly George Wood, the carpenter's mate. Accordingly, after much trouble, and offer of considerable rewards, he persuaded four of the natives to accompany him to Namoooca, a distance of fifty miles, in a single sailing canoe, where, when he arrived, to his great mortification, he found that the object of his search, as well as two or three other Englishmen, were gone to the Island of Tonga, to assist the friends of Toobo Toa, in the garrison of Hihifo. He then deliberated, whether he should push on to Tonga, a distance of sixty miles farther; but the men refused to take him, and he was obliged to return, bringing with him Emanuel Perez, a Spaniard, and Josef, a black, who both belonged to the *Port au Prince*. In the mean time, three more Englishmen arrived on board, viz. Nicholas Blake (seaman), and Thomas Eversfield and William Brown, (lat

of seventeen years of age), who afterwards returned on shore, refusing to go away. *

* It must be mentioned, that two or three men belonging to the Port au Prince, got away about eighteen months before, in a schooner which happened to touch at Vavsoo. Among these was William Towel, who lately resided in Cross Street, Westmorland Place, City Road, and followed the business of a hair-dresser. Mr Mariner was at that period at the Hapai Islands, and knew nothing of the schooner's arrival. We should also state that the conduct of one of those (who chose to remain behind) was very suspicious. He did not originally belong to the Port au Prince, but was taken by her in one of her prizes (a Spanish vessel), when he gave himself out to be an American, though it appeared afterwards that he was a native of Cornwall. He resided at Hapai, with a chief named Lioofau, who was known to be a cunning, treacherous character, and, according to the accounts of many natives, this man was as bad. Thus much, however, is certain, that when Mr Mariner took leave of Finow, the latter, taking him on one side, whispered to him to have a watchful eye upon Lioofau, and the Papalangi, mentioning his name, for that they certainly meant to take a vessel the first favourable opportunity. When the ship arrived at the Hapai Islands, this man came on board, expressing his wish to return to Europe, and, as he was not to be judged upon mere hearsay evidence, the captain gave him a pair of trowsers and shirt, and he fulfilled his duty with the rest of the sailors; though there was, as Mr Mariner conceived, a great deal in his manner and watchful eye that looked badly. Just upon the ship's departure, however, he got into a canoe, and told the captain that he had changed his mind and would remain where he was, and went on shore without returning the trowsers and shirt. Mr Mariner afterwards heard, in China, that he had served the captain of the schooner before mentioned exactly in the same way. The gentleman from whom he had this information in China received it from the captain himself, who, at the same time, expressed his firm opinion, that this man meant to take an European ship the first opportunity, or at least to *be instrumental* in doing so, by giving the natives instructions how it was best to be done. We forbear repeating

Mr Mariner was much disappointed on finding that his adopted mother, Mafi Habe, was gone to a distant island to see some friend ; the presents that he brought for her, therefore, he left with one of her relations, to be given to her as soon as she returned, with some presents from himself, to keep in remembrance of him. He sent on shore, to the island of Foa, for the old mataboole, the confident of Hala Api Api, and communicated to him the message from that chief. He also communicated to Toboo Toa the king's advice to him, viz. never to attempt the invasion of Vavaoo, but to confine himself to the cultivation and prosperity of his own islands ; to which he replied, that war was necessary to keep the minds of his chiefs employed, that they might not meditate conspiracies ; and that he should, therefore, direct his arms against some of the garrisons at the island of Tonga. He had the greatest respect, he said, for Finow's family ; but he could not help it if some of his chiefs (as on the late occasion) made attacks upon Vavaoo, for want of other employment. One of the warriors who had been engaged in that unsuccessful expedition was now on board ; he had been wounded in the arm by a ball from Mr Mariner's musket. About a twelvemonth before, he laid a wager with Mr Mariner that he could not hit a mark which he put on a cocoa-nut tree at a certain distance with his musket ; the bet was a pig. Mr Mariner accepted the wager, and the name of this individual, lest the reports of him should have been greatly exaggerated. There is too much reason to fear, however, that his designs were bad ;—and this notice may serve as a hint to ships who may hereafter touch there.

the king promised to pay the pig if he lost; it happened, however, that he missed, and the king lost his pig. The warrior, as soon as he saw Mr Mariner on board, came up to him, and said, smiling, "I find you can shoot better than you did at the cocoa-nut tree." Mr Mariner inquired after his wound, and was happy to find that it had got nearly well. The ball had passed through the fleshy part of the arm.

It was very ludicrous to hear the different strange excuses and apologies made by the natives, in regard to the affair of the Port au Prince, with a view to persuade the captain that *they* had nothing to do in it. Many said that they were not on board; and knew nothing about it till it was all over, and then they were very sorry indeed to hear of it, and thought it a very bad thing. One man acknowledged that he was on board, being there out of curiosity, but that he knew nothing beforehand of the conspiracy, and took no part in it. Another acknowledged that he was on board under like circumstances, and he was quite astonished when they began to kill the white men; he declared, that he saved one white man's life, but while he was turning round to save another's, the man whose life he had just saved got killed on the spot. Several regretted they were not at Lefooga at the time, as they were sure they could have saved several of the Papalangies; of whom they all affirmed that they were very fond. Toobo Toa, and Voona, both asked Mr Mariner *why he had chosen to remain at Vavao, and if they had not behaved equally kind to him as the king, or any of the Vavao chiefs?* To this *he replied, that he preferred Vavao to the Hapai*

Islands, as the latter place brought to his mind many disagreeable recollections. It was where his ship had been destroyed, and where he had met with many insults from the lower orders on his first arrival. Besides, he acknowledged that he preferred the disposition of the Vavaoo people generally, and that he thought it would be highly ungrateful in him to leave the protection of a family that had befriended him all along. After two days stay at the Hapai Islands, Captain Fisk ordered the natives out of the vessel, and directed his course to the Fiji Islands, to lay in a stock of sandal-wood for the China market.

The character of the Hapai people is not naturally more treacherous than that of the people of Vavaoo; but as they have more petty chiefs whose interest they have to consult, the opportunity for treachery is perhaps more frequent; and if our great circumnavigator, whose death the world had so much reason to deplore, had known them in this respect, he would not have misnamed them *Friendly*. In fact, they had deliberately planned a conspiracy against him, and which would infallibly have been put in execution, if the chiefs who planned it had not disputed about the exact mode and time of making the assault. Finow (at that time tributary chief of the Hapai Islands, Toogoo Ahoo being king), was not the designer of this conspiracy, but he gave counsel and advice respecting it. The other chiefs proposed to invite the captain and his officers to a grand bo-méë (a night dance by torch light), and at a signal to massacre him, his officers, and all the marines. But Finow (the late king's father), objected to this, as the darkness of the night would be unfavour-

able to their operations in taking the two vessels, and proposed rather that it should be done by day, and that they should seize the opportunity of making the attack on the occasion of a grand entertainment which was shortly to be given to him in honour of his arrival, and after they were all destroyed, the men, who would naturally come in search of him, were to be conducted to the farther part of the island under pretence that he was there, and *they* were then to be destroyed in like manner. Thus the two ships, their crews being so weakened, might be taken (as they supposed) with ease. The entertainment was prepared, and Captain Cook and several officers being invited, were present. It happened, however, a little before the appointed time when the signal was to be given, that most of the chiefs still expressed their opinion that the night-time would have been better than the day, and Finow, finding that the majority were of this opinion, was much vexed, and immediately forbade it to be done at all. Thus, no signal being given, the amusements went on without interruption, and Captain Cook and his officers were much pleased with their entertainment, acknowledging it to be far better than any other that they had received at the Friendly Islands. (See his Third Voyage.) Mr Mariner had this information at different times from several chiefs who were present, and in particular from Finow himself (the father of the present king, and son of the chief who was at the head of the conspiracy.)

As every information must be interesting which regards the history or fate of this great and good man, to whom society owes so much, we cannot

omit mentioning some circumstances, subsequent to his death, upon which the above anecdote so naturally leads the mind to reflect. The people of the Tonga Islands behaved towards Cook with every external demonstration of friendship, whilst they secretly meant to kill him ; and the people of the Sandwich Islands, although they actually did kill him, have paid, and still continue to pay him, higher honours than any other nation of the earth. They esteem him as having been sent by the gods to civilize them, and one to whom they owe the greatest blessings they enjoy. His bones (the greater part of which they have still in their possession !) they devoutly hold sacred. They are deposited in a house consecrated to a god, and are annually carried in procession to many other consecrated houses, before each of which they are laid on the ground, and the priest returns thanks to the gods for having sent them so great a man. When the Port au Prince was at Woahoo (one of the Sandwich Islands), Mr Mariner was informed of the above circumstances by an Englishman (or perhaps an American), who was a resident there. His name was — Harebottle ; he seemed a man of some information and respectability, and was formerly the mate of an American vessel, but, in consequence of some disagreement with the captain, he chose to remain at those islands, where he now acted in the capacity of harbour-master to the king, and pilot to all ships that arrived, from each of which he demanded five or six dollars for his services. This person informed Mr Mariner that the natives of Owyhee returned very few of the bones of Captain Cook, but chiefly su-

stituted the bones of some other Englishman that was killed on that melancholy occasion. When Mr Mariner afterwards understood the Tonga language, he conversed upon the subject with natives of Owyhee, at Vavaoo ; who corroborated every thing that Harebottle had said, and stated, moreover, that the natives had no idea that Cook could possibly be killed, as they considered him a supernatural being, and were astonished when they saw him fall. The man who killed him was a carpenter, either in the apprehension that Captain Cook was, at that moment, ordering his men to increase their fire, or, not knowing him to be the extraordinary being of whom he had heard so much, for he lived a considerable distance up the country, and was not personally acquainted with him. The flesh of their illustrious victim was shared out to different gods, and afterwards burnt ; whilst the bones were disposed of as before related. Among the natives of Owyhee, from whom Mr Mariner heard this, one was a chief of middling rank, the rest were of the lower order, but they all agreed in the same statement. They had not been eye-witnesses, however, of that melancholy transaction (for they were all young men), but they spoke of these things as being universally known at the Sandwich Islands, and beyond all doubt. It is related in Cook's Voyages, that, as soon as he received his wound, the natives were seen to snatch the dagger (by which his death was effected) from each other's hands, displaying a savage eagerness *to join in his destruction*. In all probability, however, *this eagerness to seize the dagger was prompted in each by the wish to be possessed of an instrument which had become consecrated, as*

were, by the death of so great a man ; at least this is presumed, from what would have been the sentiment had it happened at the Tonga Islands.

At length the Favourite arrived at Pau (one of the Fiji Islands), and anchored off Vooilā, famous for sandal-wood, for which the captain soon began to treat with the natives, and, before the ship's departure, laid in several tons. In the mean time, Mr Mariner went sundry times on shore, and had opportunities of receiving confirmations of what he had heard from Cow Mooala. The natives appeared to be a race considerably inferior to the Tonga people, partaking rather of the negro cast of countenance and form. So far as Mr Mariner had opportunities of observing, their domestic comforts were also much inferior to those of the people he had just left. They do not oil themselves, and to this he attributes the coarseness and harshness of skin, which is so different from that of the Tonga people. Their hair was somewhat more curly, and rather disposed to be woolly. Their whole external character, taking it generally, seemed fierce and warlike, rather than brave and noble. Their only dress was the *mahi* (see vol. I. p. 272), and this nakedness of appearance serves at once to sink them in a degree of civilization below the natives of Tonga, and the Society Islands. It is to be lamented that Mr Mariner had not an opportunity of drawing a juster comparison between the natives of these islands, and a people with whose manners he was so well acquainted ; but dreading that some accident might again detain him when on the eve of returning to civilized society, he refrained from going on shore so often, or so far, as he otherwise might have done.

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felt curious to discover what opinion they had obtained of the natives of Tonga, and found, informly, that they were considered a very treacherous race ; whilst the Tongans, as already related, accuse the Fiji people of possessing the same bad character. From all that he has seen and heard, however, he is disposed to believe that the Fiji people fight with more fury than they of Tonga ; but that the latter, where they have been seriously injured, harbour sentiments of revenge for a longer time. Mr Mariner witnessed no instance of cannibalism among them, but they made no scruple to acknowledge that such instances were very frequent ; and Cow Mooala's account of the feast of Chichia was confirmed by the report of several of the natives of Pau, who spoke of it with much indifference. He had it also confirmed by a native of Tonga, resident at Pau, who acted as his interpreter, and who was present at this horrible feast. The language of these people is very different in sound from the Tonga language, and is much more harsh to pronounce ; it is replete with very strong percussions of the tongue, and with a frequent rattling of the letter *r*. It is rather a curious fact, if true, and it appears to be so from all we can learn that the language of the Sandwich islanders is more similar to the Tonga language than that of Fiji, though not more than one ninth part of the distance from Tonga.

There were several Englishmen (or Americans) at the island of Pau, but none of them wished to come away in the *Favourite*, except one ; and *Captain Fisk* had already more hands on board than he wanted, and as this man was not there accidentally (by shipwreck or otherwise) a

these people, but had left his ship voluntarily, the captain did not choose to take him. It is much to be regretted that most of these men were, from all report, but indifferent characters, and had left their respective ships from no good motive. They had frequent quarrels among themselves, in which two or three were murdered. Mr Mariner's information upon this point is partly from Fiji natives who visited Tonga; and since his return to London, an Englishman * who lived two or three years at Pau, and whom he accidentally met near town, declared that he was heartily glad to come away, being afraid to live on the same island with his companions.

The Favourite, having laid in her store of sandal-wood, after five or six days stay at Pau, weighed anchor and resumed her voyage, and, in about five weeks, arrived at Macao. At an early opportunity Mr Mariner procured the following certificate from Captain Fisk, thinking it might be of service to him, being totally unknown to any body :

" This is to certify, that the bearer, William Mariner, belonged to the unfortunate ship the Port au Prince, that was cut off at the Hapai Islands, and that he was taken from thence by the brig Favourite. " (Signed) " A Fisk. "—" *Macao Roads, Dec. 28. 1810.* "

As he had but little money in his possession,†

* This man's name is Thomas Lee; he lived at that time at Hendon, and was frequently employed in bringing hay to London. He has since left that place, and is somewhere in town, but we have not been able to find him. He was very well acquainted with Cow Mooala, the Tonga mataboole.

† He had about fifty or sixty dollars, part of which had been given to him by his adopted mother, Mafi Haba; †

he resolved, the first opportunity, to enter on board one of the East India Company's ships bound to England, and work his passage home. It happened, however, luckily, that he fell in with the officers of the Company's cruiser, the *Antelope*, who, taking an interest in his story, corroborated by the account of Captain Fisk, they invited him on board the *Antelope*, where, with the permission of Captain Ross, he remained for a couple of months, till an opportunity offered of going to England. He is happy to acknowledge, through this medium, his deepest sense of obligation to this gentleman in particular, and to his officers in general, for their extraordinary civility and kindness; nor must he omit Captain Robert Welbank, of the Honourable East India Company's ship, the *Cuffnells*, who, on the recommendation of Captain Ross, received him on board his ship, and gave him his passage to England.

The *Cuffnells* arrived at Gravesend in June 1811, when Mr Mariner went on shore, and immediately came up to town; but, whilst looking out for his father's house, who in the mean while had changed his residence, he was impressed and sent on board the tender. He immediately wrote to a friend, to acquaint his father with his arrival and his situation. His father, not less overjoyed than surprised at this unexpected information, repaired on board to visit his son, whom, an hour before, he had imagined if alive, to be resident among a savage people on the other side of the

remainder he procured from a female native of Lefooga, by giving her a consideration for them in beads, &c. These dollars belonged originally to the Port au Prince.

globe, with little or no view of making his escape. * After seven years long, hopeless absence, the hour of meeting arrived, the circumstances and sentiments of which we leave to the imagination. Mr Mariner found his father in mourning for his mother. Each had much to relate ; but this was not the time for free and unreserved communication. Whilst the son was a prisoner, the father had to exert himself to procure his liberation, in which he at length succeeded after a week's detention.

As it may be considered interesting to know the fate of all the ship's company of the Port au Prince, we shall conclude this chapter with a list of those who, along with Mr Mariner, survived her capture. Besides the eight natives of the Sandwich Islands, there were belonging to the ship fifty-two persons ; twenty-six (including Mr M.), were on board at the time the ship was taken, and, of these twenty-two were massacred on the spot. Of those who were on shore, three, besides Mr Brown, the whaling-master, were also murdered, making, in all, twenty-six, who lost their lives on that disastrous occasion. The remaining twenty-six are correctly accounted for in the following list. The eight natives of the Sandwich Islands, probably, had a hint from their countryman, Tooi-Tooi, to keep themselves out of harm's way, which they effectually did. The ensuing statement, therefore, is drawn up in the order in which the different events happened.

* Mr Mariner's father had heard from William Towel, who had escaped about eighteen months before him, that his son was living, and still at Vavaoo ; but he had represented his situation as rather hazardous and hopeless.

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JOHN SCOTLAND, Gunner; **JACOB MYERS**, Seamen; **WILLIAM FORD**, Seaman.—Left Namoooca in a small paddling canoe, and were never afterwards heard of: supposed to have been lost, as a paddle belonging to that canoe was found shortly afterwards, washed on shore at Namoooca Igi.

JOHN HEARSEY, Sail-maker.—Left the island of Tonga in an American vessel; but was accidentally drowned at the Fiji Islands, as reported by some Englishmen at Fiji.

WILLIAM TOWEL, Captain's steward; **ROBERT FITZGERALD**, a boy.—Left Vavaoo in the Mercury, a Botany Bay schooner, at a time when Mr Mariner was at the Hapai Islands. William Towel lately resided in Cross-street, Westmorland-place, City-road.

HUGH WILLIAMS, Seaman; **JEREMIAH HIGGINS**, and **JOHN PARISH**, Landsmen.—Escaped from Vavaoo thirteen months before Mr Mariner, in the Hope, Captain Chase, of New York. This is the Captain that refused to take Mr Mariner on board, stating, that he had hands enough! Jeremiah Higgins now resides at Aylesbury.

JOHN WATSON, Seaman.—Had gone to the Fiji Islands with a Tonga chief, but Mr Mariner did not hear a thing of him there.

SAMUEL CARLTON, Boatswain; **GEORGE WOOD**, Carpenter's mate; **WILLIAM SINGLETON**, Landsman; **ANDER MACAY**, a boy.—Were at the island of Tonga the time the Favourite arrived off the Hapai Islands and lost that opportunity of escape. Mr Mariner since heard that Samuel Carlton came away after in another vessel.

JAMES WATERS, Ordinary Seaman.—Refused to go to Vavaoo on account of age and infirmities.

NICHOLAS BLAKE, Seaman; **WILLIAM BROWN**, a black boy; **MAS EVERSFIELD**, boys; **JOHN ROBERTS**, a black boy.—Refused to go to the island of Tortola, a boy.—Refused to go to the Hapai Islands under various pretences. * **WILLIAM STEVENSON**, a child of two years of age, the son of a British settler at Woahoo, whence the sail-maker had sent him to the Port au Prince, at the request of his father, he might be brought to his relations in Scotland. This child was adopted by the

the late king (the widow of the late Tootonga), and was much noticed : he probably still remains at Vavao, and must now (1827) be about twenty-two years old, being two when he left his father.

ROBERT BROWN, Cooper; THOMAS DAWSON, Seaman; THOMAS BROWN, Landsman; MANUEL PEREZ, Seaman; JOSEF, a black.—These came away with Mr Mariner in the *Favourite*; all but Thomas Brown were under the necessity of remaining in the East Indies. Thomas Brown got employment on board one of the homeward-bound vessels from China, and came to England in the same fleet with Mr Mariner. Thomas Dawson has since been in London.

Mr Mariner regrets very much not being able to furnish dates. His only method of keeping time was by cutting certain notches on certain trees (unknown to any one), but even with such rude memoranda, he was only out in his calculation one day at the time of the *Favourite's* arrival.

In the ensuing pages, we shall endeavour to furnish a correct view of all the manners, customs, and sentiments of the Tonga people, that have not been mentioned, or sufficiently dwelt upon in the foregoing part of the work; and which it is hoped will be found exceedingly interesting, as offering a striking contrast to the manners, customs, and sentiments of civilized nations. Upon these subjects we shall speak in the following order; viz. Rank in society, religious, civil and professional; Religion; Religious Ceremonies; Knowledge; Dress; Domestic Habits; Pastimes; Music and Poetry; and lastly, Language.

* Thomas Eversfield has since been some years in London (1827).—Ed.

CHAPTER IV.

THE rank or estimation in which individuals are held in society at the Tonga Islands, may be most conveniently treated of, first, under three different points of view, viz. religious, civil, and professional, with reference to their mythology, political subordination, and their arts and manufactures ; and, secondly, with reference to old age, female sex, and infancy. In this chapter, we propose to speak merely of rank in society, and the degree of respect due from one man to another ; all which is determined in regard to every individual, by one or other, or more of the foregoing circumstances, mythology, politics, arts, age, sex, and childhood.

To divide society into distinct classes, and to discourse of the degree of rank or respect accruing to individuals, accordingly as they may belong to one or other of these classes, would be a task very difficult to execute, and perhaps impossible in respect to the people of these islands ; at least, *not without making numerous exceptions and explanations*, which would only be the means of *rendering the description both tedious and complicate*. For one and the same individual, (a

priest), who to-day is held in scarcely any estimation, may to-morrow, (under the influence of inspiration), take place of every body present, seat himself at the head of the cava ring, be respected as the god himself, and his discourse attentively listened to as oracular. Again,—the king himself, whom one might suppose to be the greatest person in the country, (and in fact he has the greatest power), is by no means the highest noble, but must yield in point of rank to many others. In this order of things, therefore, we shall first speak of those persons to whom rank and respect is yielded, on the score of religious circumstances; and these are Tooitonga, Veachi, and the priests.

We here speak of Tooitonga as if actually existing in his full rank, with all the public honours of religious estimation; but it will be recollected, that, before Mr Mariner's departure from Vavaoo, the king had done away entirely with all the ceremonies formerly considered due to the divine character of this chief. As this was done immediately after Tooitonga's death, his son did not succeed to this high title; so that, if affairs still remain in the same state at Vavaoo, there is at present no Tooitonga, and probably never again will be; but, if there should happen some violent political change, it is possible the son of the late divine chief may be raised to that honour. We therefore speak of Tooitonga as if actually existing. The family name of Tooitonga is Fatafehi, and the present head of the family, the only son, (of legitimate rank), is now (1817) a youth of about sixteen or seventeen years of age; his name is Fatafehi Low fili Tonga. He is still considered a

chief of high rank, and has respect paid to him accordingly.

Tooitonga and Veachi are both acknowledged descendants of chief gods who formerly visited the islands of Tonga; but whether their original mothers were goddesses, or merely natives of Tonga, is a question which they do not pretend to decide. Of these two personages, Tooitonga, as may be guessed from his title, is far higher in rank;—the word imports chief of Tonga, which island has always been considered the most noble of all the Tonga Islands, and from time immemorial the greatest chiefs have been accustomed to make it their principal place of residence, and, after their decease, to be buried there in the tombs of their ancestors. This island, moreover, gives name, by way of pre-eminence, to all the islands taken collectively, as a capital town sometimes gives name to a country; and withal it has acquired the epithet of sacred, *táboo*, and is thus sometimes called *Tonga Táboo*, denoting its excellence. From this circumstance it is erroneously noted down in our charts Tongataboo; but *táboo* is only an epithet occasionally used. The respect which is shown to Tooitonga, and the high rank which he holds in society, is wholly of a religious nature and is far superior, when occasion demands it, to that which is shown even to the king himself; for the king, as will by and by be seen, is by no means of the most noble descent, but yields in this respect to Tooitonga, Veachi, and several families related to them; and if he were accidentally meet any chief of nobler descent than himself, would have to sit down on the ground till he had passed him, which is a mark of respect

common peasant would be obliged to show to any chief or *Egi* whatsoever. For this reason the king never associates with any chief superior to himself, and always endeavours to avoid meeting them; and they in like manner endeavour to avoid him, that he might not be put to the trouble of sitting down while they passed; for if any one were to forego this ceremony in presence of a superior *Egi*, some calamity from the gods would be expected as a punishment for the omission. Sitting down is with them a mark of respect, as standing up is with us, before a superior; upon the principle, perhaps, that in this posture a man cannot so readily attack or assassinate the person in whose presence he is; or it may be that in this posture lowering his height is significant of his rank or merit being humbled in presence of the other.

There are many ceremonies which characterize the high respect and veneration shown to Tooitonga; but as in this place we are discoursing of rank, not of ceremonies, the full description of the latter must be deferred till we come to speak of religious rites. Here we shall only mention, in a general way, of what these ceremonies chiefly consist.

1. The grand ceremony of *ináchi*, which is performed once a year (about the month of October), and consists in offering the first fruits of the year to Tooitonga. It was supposed that if this ceremony were neglected, the vengeance of the gods would fall in a signal manner upon the people.

2. Peculiarity of his marriage ceremony.

3. Peculiarity of his burial ceremony.

4. Peculiarity of the mourning for his decease.

5. Tooitonga is not circumcised, as all the other men are, unless he goes to foreign islands to undergo this ceremony; nor is he tattooed.

6. Peculiarities of speech, used in regard to Tooitonga. For instance, if the king or any chief but Tooitonga be sick, they say he is *ténga tángi*; but Tooitonga being sick, he is said to be *boolóhi*. So with many other words that are used exclusively for him, and which will be noticed hereafter.

These things are mentioned in this place, merely to afford an idea of the high veneration in which Tooitonga is held; for to whom but the greatest personage can such peculiarities belong? Notwithstanding his high rank, however, he has comparatively but very little absolute power, which extends in a direct and positive manner only over his own family and attendants. As to his property, he has somewhat more than the generality of the nobles, but much less than the king, who by his arbitrary sovereignty can lay claim to almost any thing. Thus all that can be said in this place of Tooitonga is, that he is by far the greatest *Egi*, having the credit of a high divine original, and that all respect and veneration is therefore due to him.

VEACHI', as mentioned before, is another *Egi* of divine original, but far from being equal to Tooitonga. The king, indeed, avoids his presence, the same as he would that of Tooitonga, and always pays him the usual obeisance when he happens to meet him. But he has no *peculiar* marks of high respect shown to him, as are shown to Tooitonga: that is to say, no ceremonies that are, in themselves, peculiar and different from what are shown to other chiefs by their inferiors. There is

this one universal acknowledgment, however, viz. that he is a great chief descended from a god—that he is next in rank to Tooitonga, and superior to every other chief. His name has no known literal meaning that Mr Mariner can discover.

PRIESTS, or FAHE-GEHE. The term *fahe-gehe* means, split off, separate, or distinct from, and is applied to signify a priest, or man, who has a peculiar or distinct sort of mind or soul, differing from that of the generality of mankind, which disposes some god occasionally to inspire him. These inspirations, of which an account has been given Vol. i. p. 101, frequently happen, and on such occasions the priest has the same deference and respect shown to him as if he were the god himself. If the king happen to be present, he retires to a respectful distance, and sits down among the body of the spectators. So would Veachí, and so would even the high divine chief Tooitonga, because a god is believed to exist at that moment in the priest, and to speak from his mouth. At other times, a priest has no other respect paid to him than what his own proper family rank may require. They generally belong to the lower order of chiefs, or to the matabooles, though sometimes great chiefs are thus visited by the gods, and the king himself has been inspired by Tali-y-toobo, the chief of the gods. During the time a priest is inspired, he is looked on with more or less veneration, according to the rank of the god that inspires him. But more upon this subject under the head of Religion.

The civil ranks of society may be thus divided—How, or KING; EGI, or NOBLES; MATABOOLES; MOOAS, and TOOAS.

The How, or KING, is an arbitrary monarch, de-

As no son of a mataboole can assume that rank and title till his father be dead, the greater part of them are beyond the middle age of life, and, as it is their business to make themselves acquainted with all rites and ceremonies, and with the manners, customs, and affairs of Tonga, they are always looked up to as men of experience and superior information. * Some of the matabooles are adepts also at some art or profession, such as canoe-building, or superintending funeral rites ;— this last, though a ceremony, the generality of matabooles do not attend, as it is also a distinct profession. Those few that are canoe-builders are very perfect in their art, and only make canoes for the king, or other great chiefs. The matabooles also make themselves acquainted with traditional records, and hand them down to their sons.

MOOAS are the next class of people below the matabooles ; they are either the sons or brothers of matabooles, or descendants of the latter. As the sons and brothers of matabooles are mooas, and as no mooa can become a mataboole till his father or brother whom he is to succeed be dead, so, in like manner, the sons and brothers of mooas are only tooas, and no tooa can become a mooa till his father or brother whom he is to succeed be dead. The mooas have much to do in assisting at public ceremonies, such as sharing out food and cava under the direction of the matabooles. They

* The rank and office of the matabooles must be a very great advantage to the Tonga people ; it may be presumed to be one great cause of the superiority of this nation over the inhabitants of the Fiji, Society, and Sandwich Islands, &c.

sometimes arrange and direct instead of the matabooles, unless on very grand occasions. Like the latter, they form part of the retinue of chiefs, and are more or less respected according to the rank of their chiefs. Most of the mooas are professors of some art.

Both matabooles and mooas have the business of attending to the good order of society, to look to the morals of the younger chiefs, who are apt to run into excesses, and oppress the lower orders (the tooas), in which case they admonish them, and if they pay no attention, they report them to the older chiefs, and advise that something should be done to remedy such evils. They are very much respected by all classes. Tooas are the lowest order of all, or the bulk of the people. They are all, by birth, *ky fonnooa*, or peasants; but some of them are employed occasionally in the various occupations of performing the tallow, cooking, club-carving, and shaving, according to their abilities in these respective arts, and meet with encouragement by presents. These tooas that are related to mooas, and consequently have chance of becoming mooas, are respected by those who can trace no such relationship.

PROFESSIONAL CLASS OF SOCIETY.—We now come to speak of those who draw respect rather than rank according to their usefulness in different arts and manufactures, more or less regarded. Some of these, as we have before seen, are matabooles, and rank accordingly; the greater part of them are mooas, and the remainder of course tooas. Among those that practise the arts, there are many that do it because their fathers did the same before them, and these are for the most part such as

practise arts that are considered ingenious, and therefore respectable ; and hence they have no motive sufficiently strong to engage them to relinquish it, particularly as they obtain presents from their chiefs for their ingenuity. There is no positive law to oblige them to follow the business of their fathers, nor any motive but the honourable estimation in which their arts are held, or their own interest, or the common custom. None of them are matabooles but a few of the canoe builders and the superintendants of funeral rites, perhaps about a fifth or a sixth part of them ; and some of these are very expert in cutting ornaments out of whales' teeth for necklaces, or for inlaying clubs, likewise in making clubs and spears, and other warlike instruments, which are not separate professions, but arts practised by the canoe builders as being expert in the use of the *togi* or axe ; at least there are no *toofoonga fono le* (inlayers of ivory), nor *toofoonga gnahi mea tow* (makers of warlike instruments), but who are also canoe-builders. All the *toofoonga fo vaca* (canoe-builders), and *toofoonga taboo* (intendants of funeral rites), that are not matabooles are mooas, for no person of so low a rank as a *tooa* can practise such respectable arts. The remaining professions are followed both by mooas and tooas, with the exception of the three following, viz. *toofoonga fy cava* (barbers or shavers with shells), *tangata fe oomoo* (cooks), and *ky fonnooa* (peasants), all of whom are tooas.

Of the different professions, some are hereditary in the way before mentioned, and some are not : the latter consist of *toofoonga ta tattow* (those who

perform the tattoo), *toofoonga tongi acow* (club carvers, or engravers of the handle, not inlayers); and *toofoonga fy cava* (barbers). These are not hereditary, for they are not of that respectability to engage a man to follow any of them because his father did the same. They are practised by any one who has a natural turn that way. But the two lowest of all, viz. the cooks and peasants, are such by inheritance, for the chiefs, in whose service they may be, necessarily require their services, and their children naturally succeed them, for neither of these arts require any great talent to learn. Every body knows how to cook and till the ground in a tolerable degree; but those who are born to no better fate have no alternative left them; they must follow these necessary employments as the business of their life, if their chiefs command them; and to such alone the terms cook and peasants are here applied. The cook is somewhat the superior. He sees to the supplying of provisions, takes care of the storehouse, looks to the thatching and fences of the dwelling-house, occasionally gives an eye to the plantation, and sometimes works upon it himself. The head cook is generally not a little proud of himself, and is looked on with some respect by the cooks below him and the common peasants. The term cook is frequently applied to a man, though he be not a cook, to signify that he is of very low rank. For although a cook belonging to a chief may give himself many airs, and be thought something of by the common tocas about him, yet if there be a company of peasants together, he that has the least to boast of in respect of family connexions

is sure to be made the cook, and as it were servant to the rest.

The following then will be the order in which the different professions stand as to the respect they may command in society. All individuals are not, however, esteemed according to their profession, but according to their abilities in it; for a clever man in one art will be sometimes more esteemed than a man of moderate abilities in a higher. In this arrangement the cooks are placed before the peasants, because the cooks of chiefs generally have to overlook them.

Hereditary.	{	<i>Toofoonga fo váca</i> : canoe-builders.	}	Followed both by <i>matabooles</i> and <i>mooas</i> .
		<i>Toofoonga fono le</i> ; cutters of whale-teeth ornaments.		
		<i>Toofoonga taboo</i> ; superintendants of funeral rites.		
		<i>Toofoonga ta maca</i> ; stone-masons, or makers of stone vaults.		
		<i>Toofoonga fia cobenga</i> ; net-makers.		
	{	<i>Toofoonga toty ica</i> ; fishermen.	}	Followed both by <i>mooas</i> and <i>tooas</i> .
		<i>Toofoonga langafalle</i> ; large house-builders.		
		<i>Toofoonga ta tattow</i> ; those who perform the tattow.		
Hereditary or not.	{	<i>Toofoonga tongi</i> , acow ; club-carvers.	}	
Hereditary.	{	<i>Toofoonga fy cava</i> ; barbers or shavers with shells.	}	Followed only by <i>tooas</i> .
		<i>Tangata fe oomoo</i> ; cooks.		
	{	<i>Ky fonnooa</i> ; peasants.	}	

Property in these islands, as may easily be conjectured, consists principally in plantations, houses, and canoes; and the right of succession to it is regulated by the order of relationship, as

given under the head of Nobles, so in like manner is the right of succession to the throne.

Having now given a view of the rank of individuals in society, with reference to religion, civil government, and professional occupations, we have now to consider it in respect to old age, sex, and childhood.

Old persons of both sexes are highly revered on account of their age and experience, insomuch that it constitutes a branch of their first moral and religious duty, viz. to reverence the gods, the chiefs, and aged persons; and, consequently, there is hardly any instance in these islands of old age being wantonly insulted. Women have considerable respect shown to them on account of their sex, independent of the rank they might otherwise hold as nobles. They are considered to contribute much to the comforts and domestic happiness of the other sex, and, as they are the weaker of the two, it is thought unmanly not to show them attention and kind regard; they are therefore not subjected to hard labour, or any very menial work. Those that are nobles rank like the men according to the superiority of their relationship. If a woman, not a noble, is the wife or daughter of a mataboole, she ranks as a mataboole; if she be a noble, she is superior in rank to him, and so are the children, male and female; but in domestic matters she submits entirely to his arrangements. Notwithstanding this, however, she never loses the respect from her husband due to her rank, that is to say, he is obliged to perform the ceremony of *mōë-mōë* before he can feed himself. If the husband and wife are both nobles of equal rank, the ceremony of *mōë-mōë* is dispensed with; but where there is

cannot add to a woman's rank, though it does somewhat to the estimation in which she may be held; for such things, when well done, are honourable in a woman of rank. These things will be farther spoken of hereafter.

Children acquire their rank by inheritance, as before observed, from the mother's side. If she be not a noble they are not, and *vice versa*. If a man, however high his rank, were to have a child by a woman who is only a tooa, no matter whether they are married or not (but indeed there is no instance of a noble marrying a tooa), that child would not be a noble, though it were known that the father was a noble. The child might rank as a mooa, but not higher; on the contrary, if a woman who is a noble were to have a child by a tooa, the child would be a noble; but this perhaps seldom happens, for the pride of the females would not allow of such a low intrigue; or if such a circumstance were to take place, the greatest care would be used that it should not be known. Children that are nobles are somewhat less respected, as may be supposed, on account of their childhood; but then any familiarity or slight disrespect that might be shown them would only be by nobles nearly equal or superior to them. If Finow were to see a child of superior rank approach or be brought near him, he perhaps would say (and frequently does on such occasions), take that child away! why do you bring him here, troubling me with the taboo? or some such abrupt expression. Such language, however, would not be decorous from an inferior, unless he be of nearly equal rank, and then only by authority of his superior age.

CHAPTER V.

THE RELIGION of the Tonga Islands rests chiefly upon a belief of the following notions.

1. That there are Hotooas, gods, or superior beings, who have the power of dispensing good and evil to mankind, according to their merit, but of whose origin they form no idea, rather supposing them to be eternal.
2. That there are other Hotooas or gods, viz. the souls of all deceased nobles and matabooles, who have a like power of dispensing good and evil, but in an inferior degree.
3. That there are besides several Hotooa Pow, or mischievous gods, whose attribute is never to dispense good, but petty evils and troubles, not as a punishment, but indiscriminately, from a pure mischievous disposition.
4. That all these superior beings, although they had a beginning, will have no end.
5. That the world also is of doubtful origin, and co-existent with the gods; the *solid* sky, the heavenly bodies, and the ocean, being pre-existent to the habitable earth, and that the *Tonga Islands* were drawn out of the water by the god *Tangaloa*, whilst fishing with a line and hook.

6. That mankind, according to a partial tradition, first came from Bolotoo, the chief residence of the gods, and resided at the Tonga Islands, by command of Tangaloa. They consisted of two brothers, with their wives and attendants, whose original they know nothing about.
7. That all human evil is inflicted by the gods upon mankind, on account of some neglect of religious duty, either in the person or persons who suffer the inflictions, or in the *egi* or chief whom they serve; and the contrary of good.
8. That all *egi* or nobles have souls, which exist hereafter in Bolotoo, not according to their moral merit, but their rank in this world, and then they have power similar to the original gods, but less. The *matabooles* also go to Bolotoo after death, where they exist as *matabooles* or ministers to the gods, but they have not the power of inspiring priests. The *mooas*, according to the belief of some, also go to Bolotoo, but this is a matter of great doubt. But the *tooas* have no souls, or such only as dissolve with the body after death, which consequently ends their sentient existence.
9. That the soul during life is not a distinct essence from the body, but only the more etherial part of it, which exists in Bolotoo, in the form and likeness of the body, the moment after death.
10. That the primitive gods and deceased nobles, sometimes appear (visibly) to mankind, to warn or to afford comfort and advice: that the *primitive gods* also sometimes come into the bodies of lizards, porpoises, and a species of water-snake; hence these animals are much respected; their

coming into porpoises is supposed to be for the purpose of taking care of vessels, &c.

11. That the two personages known by the name of Tooitonga and Veachi, are descendants in a right line from two chief gods, and that all respect and veneration is therefore due to them.
12. That some persons are favoured with the inspiration of the gods, by an actual existence of the god for the time being, in the person so inspired, who is then capable of prophesying.
13. That human merit or virtue consists chiefly in paying respect to the gods, nobles, and aged persons; in defending one's hereditary rights; honour, justice, patriotism, friendship, meekness, modesty, fidelity of married women, parental and filial love, observance of all religious ceremonies, patience in suffering, &c.
14. That all rewards for virtue, or punishments for vice happen to men in this world only, and come immediately from the gods.
15. That several acts acknowledged by all civilized nations as crimes, are under many circumstances considered by them as matters of indifference; such as revenge, killing a servant who has given provocation, or any body else, provided it be not a very superior chief or noble; rape, provided it be not upon a married woman, or one to whom respect is due, on the score of superior rank, from the perpetrator; theft, except it be consecrated property.
16. Omens are considered direct indications of the gods to mankind. Charms or superstitious ceremonies to bring evil upon any one are considered for the most part infallible, as being generally effective means to dispose the gods.

accord with the curse of the malevolent invoker. To perform these charms is considered cowardly and unmanly, but does not constitute a crime.

The Tonga people universally and positively believe in the existence of a large island, lying at a considerable distance to the north-westward of their own islands, which they consider to be the place of residence of their gods, and of the souls of their nobles and matabooles. This island is supposed to be much larger than all their own islands put together, to be well stocked with all kinds of useful and ornamental plants, always in a state of high perfection, and always bearing the richest fruits and the most beautiful flowers, according to their respective natures ; that when these fruits or flowers are plucked, others immediately occupy their place, and that the whole atmosphere is filled with the most delightful fragrance that the imagination can conceive. The island is also well stocked with beautiful birds of all imaginable kinds, as well as with abundance of hogs, all of which are immortal, unless they are killed to provide food for the hotooas or gods ; but the moment a hog or bird is killed, another living hog or bird immediately comes into existence to supply its place, the same as with the fruits and flowers ; and this, as far as they know or suppose, is the only mode of propagation of plants and animals. The island of Bolotoo is supposed to be so far off as to render it dangerous to attempt going there ; and it is supposed moreover, that even if they were to succeed in reaching so far, unless it happened to be the particular will of the gods, they would be sure to miss it. They give, however, an account of

a Tonga canoe, which, on her return from the Fiji islands a long time ago, was driven by stress of weather to Bolotoo. Ignorant of the place where they were, and being much in want of provisions, —seeing the country abound in all sorts of fruit, the crew landed, and proceeded to pluck some bread-fruit, but, to their unspeakable astonishment, they could no more lay hold of it than if it were a shadow; they walked through the trunks of the trees, and passed through the substance of the houses, (which were built like those of Tonga), without feeling any resistance. They at length saw some of the hotooas, who passed through their bodies as if there were nothing there; and recommended them to go away immediately, as they had no proper food for them, promising them a fair wind and a speedy passage. They accordingly put directly to sea; and in two days, sailing with the utmost velocity, they arrived at Hamoa, (the Navigator's Islands), at which place they wanted to touch before they went to Tonga. Having remained at Hamoa two or three days, they sailed for Tonga, where they arrived with great speed; but in the course of a few days they all died, not as a punishment for having been at Bolotoo, but as a natural consequence—the air of Bolotoo, as it were, infecting mortal bodies with speedy death. The hotooas are supposed to have no canoes, not requiring them: for if they wish to be any where, there they are the moment the wish is felt.

The HOTOOAS, or supernatural intelligent beings, may be divided into classes.

1. *The original gods.*
2. *The souls of nobles having all attributes in common with the first, but inferior in degree.*

3. The souls of matabooles, that are still inferior, and have not the power, as the two first have, of coming back to Tonga to inspire the priests, though they are supposed to have the power of appearing to their relatives.
4. The original attendants, or servants, as it were, of the gods, who, although they had their origin, and have ever since existed in Bolotoo, are still inferior to the third class.
5. The Hotooa Pow, or mischievous gods.
6. Moooti, or god that supports the earth, and does not belong to Bolotoo.

The first class, or original hotooas, are supposed to be rather numerous, perhaps about three hundred ; but the names of very few are known, and those only to some of the chiefs and matabooles ; for it may easily be supposed that, where no written records are kept, only those whose attributes particularly concern the affairs of this world should be much talked of. As for the rest, they are, for the most part, merely tutelar gods to particular private families ; and having nothing in their history at all interesting, are scarcely known to any body else.

Several of these primitive hotooas have houses dedicated to them ; the houses are built in the usual style, but, generally, somewhat more care is taken, both in building them, and keeping them in good order, decorating their enclosures with flowers, &c. About twenty of the gods have houses thus consecrated to them, some having five or six, others one or two. The following are the names and attributes of the principal gods.

TA'LI-Y-TOOBO' ; (the literal meaning of this

name, from which nothing can be deduced, is *Wait there, Toobo*!) He is the patron of the How and his family, not of Finow in particular, who is the present king, but of any one who may be king. He is also god of war, and is consequently always invoked in time of war by the How's party. In time of peace he is also occasionally invoked for the general good of the nation. He has four houses dedicated to him in the island of Vavao; two at the small island of Lefooga, one at Haano, one at Wiha, and two or three others of smaller importance elsewhere. He has no priest, unless it be the How himself, whom he sometimes inspires; but it has happened that a How, during his whole reign, has not been inspired.

TOO'I FOOA BOLO'TOO; the literal meaning of this is, "*Chief of all Bolotoo*." From this name one would suppose him to be the greatest god in Bolotoo, but he is inferior to the one before mentioned. How he came by this name the natives themselves can give no account; the only answer they make is, that such is his proper name. Although he is the god of Bolotoo he is inferior to Tali y Toobo, insomuch that they scarcely make a comparison between them. If you ask them whether Too'i foaa Bolotoo is a great god, they will answer, "Yes, he is a very great god." "Is Tali y Toobo a greater god?" "Yes, much greater." "How great, then, is Tali y Toobo?" "He is a great chief, from the top of the sky down to the bottom of the earth!" He is also the god of rank in society, and in this quality he is often invoked by the heads of great families, as

the king, and other great nobles, on occasion of sickness, or other family troubles. He has several houses dedicated to him ; three or four at Vavaoo, one at Lefooga, and a few at other islands. He has three or four priests, whom he occasionally inspires ; at least Mr Mariner was acquainted with three or four, but perhaps there are others.

HIGOOLE'O (no literal meaning that we can discover, unless *igoo leo*, to guard the tail); a very high god, regarded principally by Tootonga's family. He has no priest, nor any house, and is supposed never to come to Tonga. The natives are uncertain about his attributes.

TOOBO TOTY, literally, *Toobo the mariner*. He is the patron of Finow's family, also the god of voyages. In the first quality he is often invoked by Finow ; in the second by chiefs, going upon any maritime expedition ; also by any body in a canoe during a voyage. He is not the god of wind, but is supposed to have great influence with that deity. His chief power is extended to the preservation of canoes from accidents. This god has several houses dedicated to him, chiefly at Vavaoo and the contiguous isles. Mr Mariner only knew one priest belonging to him, but he, perhaps, has several. It will be recollected, in the former part of the history, at the time when Finow's daughter was ill, this priest, when inspired, foretold that either she or Finow must die, as decreed in Bolotoo. In consequence, Finow, after his daughter's death, was so exasperated with his god, Toobo Toty', for not making arrangements among the gods more favourable to him, that he vowed to kill his priest ; which sacrilegious intention was prevented by his own death.

ALA'I VALOO; (*Alai*, no discoverable meaning; *Valoo*, the number eight); a god that patronizes the How's family, but being particularly the patron god of Tée Oomoo, the late king's aunt, he has a large consecrated fencing at Ofoo, one of the islands in the vicinity of Vavaoo. Has at least one priest, and is very frequently consulted in behalf of sick persons.

A'LO A'LO; literally, *to fan*. God of wind and weather, rain, harvest, and vegetation in general, who is generally invoked about once a month, if the weather is seasonable, that it may remain so; but if unseasonable, or destructive on shore by excessive wind or rain, he is invoked every day. A'lo A'lo is not the god of thunder and lightning, of which, indeed, there is no god acknowledged among them, as this phenomenon is never recollected to have done any mischief of consequence. In boisterous weather at sea, the superior god Toobo Toty', the protector of canoes, and other sea-gods, are always invoked in place of A'lo A'lo. About the time when the yams are full grown (near the latter end of December), the ceremony of *tow tow* begins, consisting in an offering of yams, and other provisions, to the god A'lo A'lo. It is repeated every ten days, for eight times successively, as will be described under the head of religious rites. This god has only two houses dedicated to him, one at Vavaoo, and the other at Lefooga: also two priests, one at each place.

Too'i BOLO'TOO; literally, *Chief of Bolotoo*. This and the three following are all minor gods of the sea and of voyages, and protectors of Finow's family. Notwithstanding his name, he is inferior to all the gods mentioned before him, but much

upon an equality with the three following. He has two houses dedicated to him at Vavaoo, and one at Lefooga ; none elsewhere that Mr Mariner knew of. He has perhaps two or three priests.

HA'LA A'PI A'PI ; literally, *a road crowded*. He has the same attributes as Tooi Bolotoo. Mr Mariner knows of no house dedicated to him. He has one priest.

TO'GI OOCUMME'A ; literally, *an iron axe*. The same attributes as the above.

TOOBÓ · BOÓGOO ; literally, *Toobo the Short*. The same attributes as the above.

TANGALÓA ; god of artificers and the arts : doubtful if he has any house dedicated to him : has several priests, who are all carpenters. It was this god that brought the Tonga Islands from the bottom of the sea, whilst fishing.

Such are the names and attributes of the chief primitive gods ; next to whom in rank and power come the

Souls of EGIES, or NOBLES. Of these there must be a vast number. Their attributes are similar to those of the primitive chief gods. They have the power of inspiring priests, and of appearing in dreams and visions to their relatives and others. They have no houses dedicated to them ; but the proper places to invoke them are their graves, which are considered sacred, and are therefore as much respected as consecrated houses. Their names are the same as they had whilst living, and they hold the same rank mutually among themselves as they held during their mortal existence. Whether their deeds were good or evil during their life, is a circumstance that does not at all affect their state in Bolotoo, all punishments

for crimes being supposed to be inflicted by the primitive gods upon men during their lifetime ; in which inflictions the second class of gods have a proportional power with the first. As many of these souls of nobles have had strong warlike dispositions in this world, it might be supposed that they waged war against each other in Bolotoo ; but this is not the case, for, in that state of existence, their understanding is clearer than in this world, enabling them to discern what is right, and disposing them to choose it in preference to what is wrong. Not but what they, and even the primitive gods, have verbal disputes, but which, from the clearness of their intellect, and the justice of their views, are supposed to be managed with divine temperance ; but as the temperate discussion of gods may appear awful violence to weak-minded man, so it is not to be wondered that such disputes at Bolotoo should produce thunder and lightning at Tonga ; as happened in the discussion among the gods respecting the fate of Finow and his daughter.

The SOULS of MATABOOLES come next. Of these little need be said, as they hold the same name and rank as during their life. They have not the power of inspiring priests ; they cannot punish nor reward mankind, at least by any direct influence ; though their friends and relatives sometimes beg their intercession with the higher gods, in behalf of their health, or prosperity, &c. They have no houses dedicated to them ; but they sometimes appear to their friends. Some of them are *tutelar gods*, and protectors of the *toogas*, or lower orders, which they are, as it were, by permission.

The ATTENDANTS, or SERVANTS of the PRIMITIVE GODS. These, like the gods to whom they belong, are original inhabitants of Bolotoo. They are considered of less quality than the souls of Matabooles. They have no power in Tonga, and if they go there, they cannot manifest themselves. Their number is supposed to be immense.

The HOTOOA POW, or mischievous GODS, are perhaps several in number, but only five or six are supposed to be particularly active; and from their disposition to plague mankind, they reside more frequently at Tonga than at Bolotoo. They are accused of being the cause of all the petty inconveniences and troubles of life; and at Hamóá (or the Navigator's Islands), they have an idea, which is very convenient to the reputation of the females, that some of these *hotooa pow* molest them in their sleep, in consequence of which there are many supernatural conceptions. At Tonga, however, the matter is never carried to that extent. These *hotooa pow* have no priests, have no houses dedicated to them, nor are they ever invoked. All the great misfortunes of life, as before noticed, are special inflictions from the gods for the crimes of men; whereas the mischievous tricks played by the *hotooa pow* are for their own whim and delight. They lead travellers astray, trip them up, pinch them, jump upon their backs in the dark, cause the nightmare and frightful dreams. They are never seen.

MÓOOI—A god that supports the earth, the earth lying on him, he being prostrate. This, as may be supposed, is a very gigantic being, greater in personal bulk than any of the others. He never *inspires any body*, nor ever leaves his situati--

He has no house dedicated to him. When an earthquake happens, it is supposed that this god, feeling himself in an uneasy posture, is endeavouring to turn himself about ; and, on such occasions, the people give loud shouts, and beat the ground with sticks, which is supposed to have the effect of making him lie still. They have no idea of what he lies on, nor ever make any inquiries about it ; and say it would be folly to do so, for who can go there and see ?

Such is the account they give of their gods ; and the respect which they pay to these imaginary beings is so great and so universal, that scarcely any instance is known of downright impiety. Indeed, they have very strong motives to keep them in proper order in this respect, founded in their firm and fixed belief, that all human miseries are the consequent punishment of crimes, and that acts of atrocity are most frequently punished by disease and death ; and this risk of premature death, among the *toos* in particular, must have a frightful aspect, as they consider the termination of life as the termination of their existence altogether. With respect to the chiefs, indeed, to whom death is only a change to a better life, this apprehension may not take quite so strong a hold. Nevertheless, life is always sweet, there are always some purposes of ambition or enjoyment yet to be satisfied ; and when death does come, it is rather to be wished for in the field of battle, than prostrate on a mat, overcome with pain and disease, in the midst of one's friends and relatives weeping and lamenting.

The next subject to speak of, is the origin of the habitable earth, which, according to their notions, vague as they are, has already been related.

(See vol. I. p. 228.) Tangaloa having discovered land, as therein described, by the divine influence of himself and other gods, it was soon replete with all kinds of trees, herbs, and animals, such as were in Bolotoo, but of an inferior quality, and subject to decay and death. Being now willing that Tonga should also be inhabited by intelligent beings, he commanded his two sons thus : * “Go, and take with you your wives, and dwell in the world at Tonga : divide the land into two portions, and dwell separately from each other. They departed accordingly. The name of the eldest was Toobó, and the name of the youngest was Váca-aców-oóli, who was an exceeding wise young man ; for it was he that first formed axes, and invented beads, and cloth, and looking-glasses. The young man called Toobó acted very differently, being very indolent, sauntering about and sleeping, and envying very much the works of his brother. Tired at length with begging his goods, he bethought himself to kill him, but concealed his wicked intention. He accordingly met his brother walking, and struck him till he was dead. At that time their father came from Bolotoo with exceeding great anger, and asked him, Why have you killed your brother ? Could not you work like him ? Oh thou wicked one ! begone ! go with my commands to the family of Váca-acow-ooli ; tell them to come hither. Being accordingly come, Tangaloa straightway ordered them thus : Put your canoes to sea, and sail to the east, to the great land which is there, and take up your abode there. Be your skins white like your minds, for

* The following story is as nearly as possible a *literal translation* of the language in which they tell it.

your minds are pure ; you shall be wise, making axes, and all riches whatsoever, and shall have large canoes. I will go myself and command the wind to blow from your land to Tonga ; but they (the Tonga people) shall not be able to go to you with their bad canoes.

“Tangaloa then spoke thus to the others :— You shall be black, because your minds are bad, and shall be destitute ; you shall not be wise in useful things, neither shall you go to the great land of your brothers. How can you go with your bad canoes ? But your brothers shall come to Tonga, and trade with you as they please.”

Mr Mariner took particular pains to make inquiries respecting the above extraordinary story, with a view to discover whether it was only a corrupted relation of the Mosaic account ; and he found that it was not universally known to the Tonga people. Most of the chiefs and matabooles were acquainted with it, but the bulk of the people seemed totally ignorant of it. This led him at first to suspect that the chiefs had obtained the leading facts from some of our modern missionaries, and had interwoven it with their own notions ; but the oldest men affirmed their positive belief that it was an ancient traditionary record, and that it was founded in truth. It seems strange that they should believe an account which serves so much to degrade them, and makes even their very chiefs to be descendants of bad men, cursed by their father with the evils of poverty and ignorance. Nevertheless, they readily own the superiority of the Papalangies, not only in knowledge, but disposition to do good ; but, on the other hand, they do not so readily confess themselves to

lie under a malediction. On the contrary, they maintain that they are far superior to us in personal beauty ; and though we have more instruments and riches, they think that they could make a better use of them if they only had them in their possession. Of the chiefs and matabooles who related the foregoing account, some believed it firmly, others left it as they found it ; none positively disbelieved it. Mr Mariner related to them our scriptural and traditionary account of Cain and Abel, and expressed his opinion, that they must have received their information either from the missionaries, or from some Papalangi at an early period, whom accident had thrown among them ; but some still persisted that it was an original tradition of their own, whilst others owned there was so great a similarity between the two accounts, that they were disposed to believe they had received theirs from us, perhaps two or three or four generations back. But such things do not very often form a subject of conversation among them ; consequently their knowledge and belief of these matters (as they have no writings) become very vague, incongruous, and uncertain.

They have several other accounts of the origin of mankind, or rather of the first inhabitants of Tonga ; but most of them are not only ridiculous, but very confused and indeterminate, and, as Mr Mariner believes, of no greater antiquity than the present generation, invented perhaps for the purpose of passing away time for lack of better conversation—most of the natives being very fond of inventing tales for amusement, like the continental nations west of them, but very void of the poetic *elegance* of those nations. The account that is

more universally known and believed, which is the least inconsistent with their general notions, and probably the most ancient, is the following :

“ At a time when the islands of Tonga were already existing, but not yet peopled with intelligent beings, some of the minor gods of Bolotoo being desirous to see the new world (which Tangaloa had fished up), put to sea, about two hundred in number, male and female, in a large canoe, and arrived at the island of Tonga. They were so well pleased with the novelty of the place, that they determined to remain there, and accordingly broke up their canoe to make small ones of it ; but in a few days two or three of them died. This phenomenon alarmed all the rest, for decay and death was what their notion of their own immortality did not lead them to expect. About this time one of them felt himself strangely affected, and by this he knew that one of the superior gods was coming from Bolotoo to inspire him. In a little time he was actually inspired, and was told that the chief gods had decreed, that as they had come to Tonga, and had breathed the air of the place, and had fed upon the produce of it, they should become mortal, and people the world with mortal beings, and all about them should be *méa máma*. * Upon this they were all exceedingly grieved, and were sorry they had broken up their canoe ; but they made another, and some of them put to sea with the hope of regaining the island of Bolotoo ; in which endeavour, if they succeeded, they were

* Things of this world, mortal, subject to decay and death, in contradistinction to *méa hotóá*, things of the other world (Bolotoo), or land of *ketóá*, immortal, and always flourishing.

come back and fetch their companions ; but they looked in vain for the land of the gods, and were obliged to return sorely afflicted to Tonga."

In the above story there is a little inconsistency in respect to the gods coming from Bolotoo in a canoe ; for the gods are generally understood to have no canoes, not requiring them ; for the moment they wish to be any where, their wish is accomplished without any farther trouble, which is a mode of conveyance far superior to any of our inventions, either ancient or modern. The Tonga people have also a story among them respecting an island of immortal women existing somewhere to the north-west of Fiji ; but this is suspected to be rather a Fiji tale than a tradition of their own, and consequently is not much believed among them. These immortal women are considered to be *hotooas* ; but they are thought to have all the passions and propensities properly belonging to women of this world, inso-much that it is dangerous for canoes to put in there ; not that the crew would be positively ill-treated by these fair goddesses, but too much kindness sometimes destroys as effectually, though perhaps not so quickly, as too much severity. It is reported that a Fiji canoe was once driven there by a gale of wind. The men landed, and were charmed with the truly kind reception they met with ; but in a day or two, finding the climate much too warm for their constitution, they wisely betook themselves again to their canoe, and with *some difficulty* reached the Fiji Islands, bringing *sundry marvellous* accounts of the nature of the *country*, and the reception they met with. *The story is prevalent, not only at Tonga and Fij*

also at Hamoa (the Navigator's Island). Some of the Fiji people believe it: the Hamoa people doubt it very much; and the generality of the Tonga people deny it altogether.

The natives of the Tonga Islands have a traditionary story respecting the origin of turtles; and as we are here discoursing about their notions of the world, which in some measure involve their knowledge of natural history, it ought properly to be told in this place. A considerable time after the existence of mankind at Tonga, a certain god, who lived in the sky, and whose name was Langi, received a command from the superior gods of Bolotoo to attend a grand conference, shortly to be held at the latter place, on some point of universal importance. Now it happened that the god Langi had several children; * among others, two daughters, beautiful young goddesses, who were of an age in which vanity and the desire to be admired was beginning to be a very strong passion, and consequently they had often expressed their wish to see the islands of Tonga, and to visit the people that dwelt there; but their father was too wise readily to give his consent. Business of importance, however, now demanded his absence from the sky; but being fearful that his inexperienced daughters might in the mean time descend to Tonga, he gave them the strictest commands not to leave their celestial residence till his return; and as a motive for their obedience, he promised

* It would appear from this that the gods are supposed to have children; nevertheless Mr Mariner believes that *this is not consistent with the general opinion of the natives.*

to conduct them, when he came back, to Tonga, and gratify their wish with safety to themselves. With a view to strengthen his injunctions, and better to ensure their compliance, he represented in lively colours the many dangers they would subject themselves to, by infringing upon his commands. In the first place, he told them that the Hotooa Pow, who resided at Tonga, would take every opportunity to molest them, and to throw difficulties and dangers in their way. Besides which, there were other evils of greater consequence to fear, for they were so beautiful (he told them) that the men of Tonga would furiously fight among themselves to obtain them for their wives, and that the quarrels occasioned by them would, no doubt, offend the superior gods of Bolotoo, and he (Langi) should thereby get into disgrace. The two goddesses having promised obedience to their father's orders, he descended with speed to Bolotoo. He had scarcely left the sky, when they began to reason together on what he had told them. One said to the other, our father has only promised to take us to Tonga that he may keep us here till he come back; for has he not often promised us the same thing, and never fulfilled his word? True, said the other; let us go to Tonga by ourselves for a little time, just to look at the *māma* people and we will return before he shall know any thing of it; besides, (said both of them together) has he not told us that we are more beautiful than the women of Tonga? Yes! let us go immediately to Tonga and be admired, for in the sky there are many other goddesses nearly as beautiful as ourselves, and we are scarcely noticed. *Upon this they descended together to the island*

of Tonga, and, having alighted in a lonely place, they walked towards the *mooa*, discoursing as they went on the homage that was soon to be paid to their charms. When they arrived at the *mooa*, they found the king and all his chiefs and principal people engaged in some grand ceremony of rejoicing, and were drinking their cava. The moment they arrived all eyes were turned upon them, and all hearts, except those that envied, were filled with admiration and love. The young chiefs vied with each other in showing them the most signal attentions ; * they already began to be jealous of each other ; they left off drinking cava, and the whole assembly was put in confusion. At length the young men began to quarrel among themselves ; but the king, to settle all disputes, by virtue of his superior power, took them home to his own residence. The sun had scarcely set, however, before certain chiefs, with a strong armed force, rescued them from the king's house. The whole island was soon in a state of confusion and alarm, and early the following morning a bloody war was commenced. In the mean time the gods of Bolotoo heard what was going forward at Tonga ; and they immediately, with great indignation, charged poor Langi with being the cause of these disturbances. This god said in his de-

* It is not the least remarkable trait in the character of the Tonga people, that on almost all occasions they show very marked attention to females ; and we believe that among all the different clusters of islands in the South Seas, the natives of these are singular in this respect. The women of Tonga are not obliged to labour to procure the necessaries of life for their idle husbands. The men work ; the women do chiefly those offices that are requisite for domestic comfort, and for the promotion of health and cleanliness.

fence, that he had ordered his daughters to remain at home, but unfortunately they were disobedient children. He immediately left the synod of gods, and flew with all speed to Tonga, where he found that one of his daughters, by having eaten of the productions of the place, had deprived herself of immortality, and was already dead. The loss of his daughter enraged him to the utmost extreme ; he sought for the other, and, seizing her by the hair, severed her head from her body. The head he threw into the sea, then flew, with rage and disappointment, back to the sky. The head in a short time turned into a turtle, and was the origin and source of all the turtle now found in the world. This story obtains almost universal credit at the Tonga Islands ; in consequence, turtles are considered as almost a prohibited food, very few will venture to eat them without first offering a portion to some god, or sending some to any chief that may be at hand ; and there are many that will not eat turtle on any account, being fearful of its producing enlarged livers, or some such visceral complaint. It is not supposed, however, to be so likely to have a bad effect upon great chiefs, as they approach so near in rank and character to the gods themselves.

Such are their principal notions respecting the origin of things. As to the first formation of the solid sky (as they deem it), or the island of Bolotoo, or the gods themselves, they pretend to form no idea, and never think of agitating the question, whether they are eternal, or whether they had a beginning, deeming all such speculations as vain and fruitless ; *for who, say they, can remember, or who has been there to see ? They have no legends or*

tales that seem to resemble those of the Society Islands, as related by Captain Cook. Respecting the earth, their notion is, that it has a flat surface, ending abruptly, which the sky overarches. If you ask them why the sea does not run over, the answer will be, "How can I tell? I have never been there to see; there are rocks, or something to border it, probably." With regard to the sun and moon, they pass through the sky, and come back some way, they know not how. As to the spots in the moon, they are compared to the figure of a woman sitting down and beating *gnatoo*. When the moon is eclipsed, they attribute the phenomenon to a thick cloud passing over it. The same with the sun.

Respecting the human soul, in particular, they imagine it to be the finer or more æriform part of the body, and which leaves it suddenly at the moment of death; and it may be conceived to stand much in the same relation to the body as the perfume and more essential qualities of a flower do to the more solid substance which constitutes the vegetable fibre. They have no proper word to express this fine ethereal part of man. As to the word *koto*, though it may be sometimes used for this purpose, it rather means a man's disposition, inclination, passion, or sentiment. The soul is rather supposed to exist throughout the whole extension of the body, but particularly in the heart, the pulsation of which is the strength and power of the soul or mind. They have no clear distinction between the life and the soul, but they will tell you that the *fotomanava* (the right auricle of the heart) is the seat of life. They form no idea

respecting the use of the brain, unless it be, perhaps, the seat of memory ; (they have a distinct word for memory, *manatoo*). They derive this notion from the natural action of putting the hand to the forehead, or striking the head gently when trying to remember any thing. The liver they consider to be the seat of courage, and they pretend to have remarked, on opening dead bodies, that the largest livers, not diseased, belong to the bravest men. They also say they have made another observation respecting this viscus, viz. that, in left-handed people, it is situated more on the left than on the right side ; and, in persons that are ambidexter, it is placed as much on one side as the other. They are very well acquainted with the situation of all the principal viscera. They acknowledge that the *tooas*, or lower order of people, have minds or souls ; but they firmly believe that their souls die with their bodies, and, consequently, have no future existence. The generality of the *tooas*, themselves, are of this opinion ; but there are some who have the vanity to think they have immortal souls as well as *matabooles* and chiefs, which will live hereafter in *Bolotoo*. There seems to be a wide difference between the opinions of the natives in the different clusters of the South Sea islands respecting the future existence of the soul. Whilst the Tonga doctrine limits immortality to chiefs, *matabooles*, and at most to *mooas*, the Fiji doctrine, with abundant liberality, extends it to all mankind, to all brute animals, to all vegetables, and even to stones and mineral substances. If an animal or a plant die, *its soul immediately goes to Bolotoo* ; if a stone or any other substance is broken, immortality is

its reward ; nay, artificial bodies have equal good luck with men, hogs and yams. If an axe or a chisel is worn out, away flies its soul for the service of the gods. If a house is taken down, its immortal part will find a situation on the plains of Bolotoo. And, to confirm this doctrine, the Fiji people can show you a sort of natural well, or deep hole in the ground, at one of their islands, across the bottom of which runs a stream of water, in which you may clearly perceive the souls of men, women, beasts, plants, stocks, stones, canoes, houses, and all the broken utensils of this frail world, tumbling along one over the other, into the regions of immortality. Such is the Fiji philosophy ; but the Tonga people deny it, unwilling to think that the residence of the gods should be encumbered with so much rubbish. The natives of Otaheite entertain similar notions respecting these things, viz. that brutes, plants, and stones, exist hereafter (see Captain Cook's Voyage) ; but it is mentioned that they extend the idea to objects of human invention. Mr Mariner is not acquainted with the notions of the Sandwich islanders upon these subjects. What we have related respecting those of the Fiji people he obtained from Fiji natives resident at Vavaoo, from Tonga people who had visited the Fiji Islands, and from the natives of Pau, when he was there. The human soul, after its separation from the body, is termed a *hotooa* (a god or spirit), and is believed to exist in the shape of the body ; to have the same propensities as during life, but to be corrected by a more enlightened understanding, by which it readily distinguishes good from evil, truth from falsehood, *right from wrong* ; having the same attributes as

the original gods, but in a minor degree, and having its dwelling for ever in the happy regions of Bolotoo, holding the same rank as during life. It has, however, the power of returning to Tonga to inspire priests, relations, or others, or to appear in dreams to those it wishes to admonish; and sometimes to the external eye in the form of a ghost or apparition. But this power of re-appearance at Tonga particularly belongs to the souls of chiefs, rather than of matabooles. It was thought that Finow the First was occasionally visited by a deceased son of his, not visibly, but announcing his presence by whistling. Mr Mariner once heard this whistling, as he was with the king and some chiefs in a house at night lying on their mats. It was dark, and the sound appeared to come from the loft of the house. Mr Mariner thinks this to have been some trick of Finow's. The natives believed it to be a spirit. It is to be observed that they consider it *taboo* to whistle, as being disrespectful to the gods. It has already been stated, that the gods are believed sometimes to enter into the bodies of lizards, perpoises and water-snakes; but this power belongs only to the original gods, not to the souls of chiefs. There is no future place of existence for the souls of men but Bolotoo, and, consequently, no state of future punishment—all rewards for virtue, and punishments for vice, being inflicted on mankind in this world, as before noticed. When Mr Mariner acquainted some of them with the Christian doctrine of eternal punishment, they said that it was "very bad indeed for the Papalangies."

CHAPTER VI.

THE two divine personages, viz. Tooitonga and Veachi, or those who are supposed to be peculiarly of high divine origin, have already been spoken of as far as their rank is concerned. In respect to their habits, we might very naturally imagine that, in consequence of their high rank as divine chiefs, they would very frequently be inspired by the gods, and become the oracles of divine will; but this, as far as Mr Mariner has seen and heard, has never been the case; and it seems strange that the favour of divine inspiration should be particularly bestowed upon men seldom higher in rank than matabooles. Such however is the case; and, to reconcile it with propriety, we may suppose that Tooitonga and Veachi are supposed to be of too high a rank to be the mere servants of the gods, and mere instruments of communication between them and mankind, but rather as the highest and most worthy of mankind, and next to the gods in rank and dignity. These two persons, however high in rank, have very little comparative power. Mr Mariner once witnessed an instance where Tooitonga ventured to advise Finow (the late king) respecting his warlike proceedings against *Varaoo*, at the time when his aunt, *Toe Oomoo*,

revolted. For this purpose he went into the house on a *malâi*, and sent a messenger to the king to say that he was there ; which is the polite mode of telling a person you want him to come, that you may speak to him. He did not go to the king's house in person to communicate what he had to say, because, being the superior chief, every thing would have been *tabooed* that he happened to touch. When the king arrived, Tooitonga mildly addressed him on the subject of his aunt's revolt, and advised that he should endeavour to accommodate matters rather than involve the country in war : to which the king shortly replied, " My Lord Tooitonga * may return to his own part of the island, and content himself in peace and security ; matters of war are my concern, and in which he has no right to interfere." He then left him. Thus, in all respects, we are to regard Tooitonga as a *divine* chief of the highest rank, but having no power or authority in affairs belonging to the king. It is presumed, however, that when the Tonga Islands were in a state of peace, ~~that is~~ before the people had acquired their warlike habits, that Tooitonga, as well as Veachi, had some influence even in matters of civil government, that their advice was often asked, and

* *Ho Egi Tooitonga* means, literally, " thy lord Tooitonga," in which the possessive pronoun *thy*, or *your*, is used instead of *my* : or, if the word *egi* be translated lordship or chiefship, the term of address will be more consistent and similar to ours, *your lordship*, *your grace*, *your majesty*. The title, *ho egi*, is never used but in addressing a superior chief, or speaking of a god ; or in a public speech. *Ho Egi !* also means chiefs, as in the commencement of the speech of Finow the Second, on coming into power.

sometimes taken. Veachi used often to lament to Mr Mariner, that those happy days were passed away when they used to live in peace and happiness at the Island of Tonga, when every body paid the highest respect to the divine chiefs, and there were no disturbances to fear, the land being well cultivated, and frequent rich presents sent to them : others made the same complaint. In short, it would appear that *tempora mutantur*, the almost universal cry of dissatisfaction, is heard at the Tonga Islands as well as elsewhere ; but the distant prospect generally appears more beautiful than the place whereon we stand. In all probability, Tooitonga and Veachi had great reason to complain, particularly Tooitonga, respect towards whom was evidently falling off even in Mr Mariner's time ; for, formerly, it was thought necessary, when Tooitonga died, that his chief wife should be strangled and buried with him, but, in respect to the two last Tooitongas, this was not performed. Again, the late king would not allow Tooitonga to give him any advice in matters of war, but insisted that he should remain in peace and quietness at his own side of the island : and lastly, the present king, when the late Tooitonga died, would not allow his son to succeed to that high title, but, at one bold stroke, freed the people from a burden of taxes, by annulling the title of Tooitonga, and the expensive ceremony of *Inachi*. Veachi, being a sensible, good, quiet sort of man, who interfered in no public matters, and who had nothing to do with the people of any other island but his own (Toongooa), was still suffered to retain his dignity, and probably does to this day. In that case, he is the greatest chief at the Tonga

Islands ; for the late Tooitonga's son, if he have not since been made a Tooitonga, is below Veachi in rank. Thus it appears that the Tonga Islands are undergoing considerable changes, both in respect to religion and politics ; and if the communication between Vavaoo and the Hapai Islands, and between both places and Tonga, should remain closed for a number of years, it would be a curious inquiry, to investigate what changes the language will undergo in those respective places. In regard to the priests, their habits are precisely the same as other persons of the same station ; and, when they are not inspired, all the respect that is paid to them is that only which is due to their private rank. Mr Mariner recollects no chief that was a priest : he has, indeed, seen the king inspired by Taly-y-Toobo (who never inspires any body but the king), but he is not considered a priest on this account ; those only being considered such, who are in the frequent habit of being inspired by some particular god. It generally happens that the eldest son of a priest, after his father's death, becomes a priest of the same god who inspired his father. When a priest is inspired, he is thought capable of prophesying, or rather the god within him. These prophecies generally come true, for they are mostly made on the probable side, and when they do not, the priest is not blamed. It is supposed the god, for some wise purpose, has deceived him ; or changed his mind ; or spoken prematurely, without consulting the other gods.

At the Sandwich Islands, the priests appear to be a distinct order or body of men, living for the most part together, holding occasional conferences,

and at all times respected by the body of the people ; whereas, at the Tonga Islands, the priests live indiscriminately with the rest of the natives, are not respected on the score of their being priests, unless when actually inspired, and hold no known conferences together, as an allied body. Mr Mariner frequently associated with them, knew their general conduct, and inquired the opinion of all classes of the natives respecting them ; and has no reason to think that they combine together for the purpose of deceiving the people. He found nothing remarkable in their general character. If there was any difference between them and the rest of the natives, it was that they were *rather* more given to reflection, and somewhat more taciturn, and probably greater observers of what was going forward. They have no peculiarity of dress to distinguish them. The most remarkable of their prophecies, if they deserve that name, are those mentioned vol. I. of a young chief being inspired by a female spirit from Bolotoo ; and on the illness of Finow and his daughter, when one became better the other became worse, as the priest foretold. The priests associate with the chiefs as much as other mata-booles and mooas ; and, although Tooitonga and Veachi are considered divine chiefs, they have no more to do with the priests, nor are they otherwise connected with them, than are other chiefs.

Having thus far given a general view of the religious opinions of the Tonga people, and of the habits of their divine chiefs and priests, we shall proceed to unfold, with as much accuracy and impartiality as possible, their notions and habits of

morality; and in another chapter conclude the subjects connected with religion, by a detail of their religious ceremonies.

Moral virtue will appear to have a very slender foundation in these islands, when we consider that the natives believe in no future place of reward, but what a man will equally possess, whether he live virtuously or not, and that they have no idea of a future state of punishment of any kind or degree whatsoever. Neither will our opinion of their notions of moral virtue be exalted, when, on a strict examination of their language, we discover no words essentially expressive of some of the higher qualities of human merit, as virtue, justice, humanity; nor of the contrary, as vice, injustice, cruelty, &c. They have indeed expressions for these ideas, but they are equally applicable to other things. To express a virtuous or good man, they would say *tangata lillé*, a good man, or *tangata loto lillé*, a man with a good mind; but the word *lillé*, good (unlike our word virtuous), is equally applicable to an axe, canoe, or any thing else. Again, they have no word to express humanity, mercy, &c. but *ofa*, which rather means friendship, and is a word of cordial salutation. Neither have they any word expressive of chastity, except *nofo mow*, remaining fixed or faithful, and which in this sense is only applied to a married woman, to signify her fidelity to her husband; but in another sense it is applicable to a warrior, to signify his loyalty and attachment to his chief. Farthermore, when we learn that theft, revenge, rape, and murder, under many circumstances, are not held to be crimes, we shall be tempted to exclaim, How miserable are these wretched people!

the virtues have left their abode, and they are given up a prey to every evil passion ! The picture is indeed dark, but we must throw a little more light upon it, and approach to take a nearer view.

The Tonga people do not indeed believe in any future state of rewards and punishment, but they believe in that first of all religious tenets, that there is a power and intelligence superior to all that is human, which is able to control their actions, and which discovers all their most secret thoughts ; and though they consider this power and intelligence to be inherent in a number of individual beings, the principle of belief is precisely the same. They firmly believe that the gods approve of virtue, and are displeased with vice ; that every man has his tutelar deity, who will protect him as long as he conducts himself as he ought to do ; but, if he does not, will leave him to the approaches of misfortune, disease, and death. And here we find some ground on which to establish a virtuous line of conduct. But this is not sufficient. There is implanted in the human breast a knowledge or sentiment which enables us sometimes, if not always, to distinguish between the beauty of disinterestedness and the foul ugliness of what is low, sordid, and selfish ; and the effect of this sentiment is one of the strongest marks of character in the natives of these islands. Many of the chiefs, on being asked by Mr Mariner what motives they had for conducting themselves with propriety, besides the fear of misfortunes in this life ; replied, the agreeable and happy feeling which a man experiences within himself when he does any good action, or conducts himself nobly and generously, *as a man ought to do*. And this question they an-

answered, as if they wondered such should be asked. After this, we cannot but suppose (unless we are led by prejudice), that the seeds of very great virtues are implanted in their breasts; and it would be very unreasonable to imagine, that there are not many of the natives in whom these seeds germinate, grow up, and flourish to a great extent; and if so, they must be universally approved of and admired. If we wish for an example of these sentiments, we have one in the character of the noble Toobó Nuha, who lived as a great chief ought to do, and died like a good man. It is true he killed Toogoo Ahoo; but a native would observe, that in doing so he freed Tonga from the dominion of an oppressive and cruel tyrant. We have another noble instance of disinterestedness and generosity in the person of Hala A'pi A'pi, in his liberal conduct towards his friend Talo. He said afterwards that he knew very well that Talo was no coward, but that a little petulance or disappointed vanity had occasioned him to make the first false step, of which he was so ashamed, he had not the proper use of his judgment; and that knowing what must be the wounded state of his feelings, he pitied his situation, and immediately sought a reconciliation. Hala A'pi A'pi indeed, in the fiery wildness of his disposition, often committed excesses; but his general character rendered him universally beloved. He was generous in the extreme; he was endowed with a certain share of wisdom. He knew well what was right, and, what is still better, he practised it. We have given here but two *glowing* instances of liberal sentiment; but we *must* reflect that they were universally admired;

and as the principle on which they were admired must have been universally felt, it would be strange indeed, if the fruits of such sentiments were seen only in a few solitary instances. If it be necessary, however, to give another, we beg to cite one of a nature different from either of the above. The instance alluded to is where Mr Mariner, with four Indian warriors, was flying from a large party of the enemy, when on a sudden he fell into a deep hole. His fate seemed certain; the enemy would have gloried in killing him, for they had not forgotten the guns; but his four faithful companions exclaimed, "Let us stop for the Papalangi!" They did stop. One of them was killed in his defence, but they saved him. (Vol. I. p. 106.)

Their high admiration of what is generous and liberal is well borne out by many of their established customs and practices. If one chief sees something in the possession of another which he has a strong desire to have, he has only to ask him for it, and in all probability it is readily and liberally given. The very tributes which the chiefs receive from inferiors come as much as possible in the form of presents. Foreigners are exempted from all tributes, except those for the purpose of religious ceremonies, even though they occupy considerable plantations at Tonga. They readily excuse foreigners for not according with their customs, or not paying respect to their gods, saying, they have gods of their own, and are not governed by our divinities. When any one is about to eat, he always shares out what he has to those about him, without any hesitation; and a contrary conduct would be considered exceedingly vile and selfish.

At meals, strangers or foreigners are always shown a preference, and females are helped before men of the same rank, because they are the weaker sex, and require attention. Many such instances might be given if necessary, but these, it is presumed, are sufficient to demonstrate that the people of the Tonga Islands are not only not selfish, but admire liberality, and practise it. We may readily suppose that the sentiments of veneration and respect are felt in a considerable degree ; and, accordingly, every mark of such is shown to the gods, to chiefs, and aged persons. Actual impiety is little known among them. Finow (the late king) was indeed an impious character ; but we have already seen how much the people wondered at his success. There is no necessity to dwell upon the respect that is universally paid to chiefs, for it forms the stable basis of their government, and, of course, cannot be infringed upon. It is a superior sacred duty, the non-fulfilment of which it is supposed the gods would punish almost as severely as disrespect to themselves. The great veneration which they pay to the aged is a very amiable trait in their character ; and, though it is now kept up by old habit and custom, it must have arisen from notions which would do honour to the most civilized people. And it is not only to those who are old, both in years and wisdom, that such respect is paid, for every aged man and aged woman enjoy the attentions and services of the younger branches of society. Great love and respect for parents is another prominent mark of their character ; and, indeed, it must be so, arising, as *it does*, out of a two-fold motive, i. e. on the score of *parentage*, and on that of superior chiefship or

rank. Every chief also pays the greatest respect towards his eldest sister, which respect he shows in an odd way, viz. by never entering the house where she resides ; but upon what exact principle, except custom, Mr Mariner has not satisfactorily learned.

The same principle of love and respect for parents and superiors engages every man to secure and defend his hereditary rights as another point of religious duty, and in honour to the memory of his ancestors, from whom he received them. By a farther extension of the same sentiment, he loves the island on which he was born, in particular, and all the Tonga Islands generally, as being one country, and speaking one language. But the *amor patriæ*, in the more extended sense, cannot be supposed to prevail in a very high degree. Nevertheless, in the history of the war at Vavaoo, we shall discover proofs of the existence of this noble sentiment, as well as in the life of Toob6 Nuha, and in the death of the late king, who lamented that he left the country in a critical situation. The present king, and his uncle Finow Fiji, are, no doubt, patriots in the best sense of the word.

Honour is another principle upon which we must speak ; but, in regard to which, it is difficult to give the just character of the Tonga people. That they are honourable in many respects, there can be no doubt ; and that, in other respects, they do things which are, seemingly at least, very dishonourable, there can be as little question. It was agreeable to every generous and honourable sentiment in Teoo Cava's men, to help him out of the ditch at the peril of their own lives ; or in Mr Mariner's four companions, to save him at the same

risk. It was honourable in the late king, who was a very passionate man, and expected to be obeyed, to receive in good part, and readily to excuse, Mr Mariner's refusal, on many occasions, to conform to orders that were not consistent with his principles. It was honourable in the Vavaoo people to have so much respect for the memory of their late chief, Toobó Nuha, as to resent his wrongs by their steady and determined conduct in regard to his murderers; and the behaviour of Toe Oomoo and her sister on this occasion is not unworthy of admiration. Finow Fíji, on the death of his brother, might easily have made himself king, for his party was exceedingly powerful, and heartily wished him to take the supreme command; but he was a man of too much honour to rob his nephew of his right. If a man goes to another island, the chief of which, during his visit, makes war with the island from which he comes, he is bound in honour to side with the chief on whose island he is; and this point of honour, except on extraordinary occasions, is faithfully kept. Thus Finow Fíji was at Vavaoo when his brother, the king, waged war with that island, and, honour binding him, he remained in the service of Toe Oomoo, directing his hostilities chiefly against Toobo Toa, and those men who were the actual assassins of Toobo Nuha. These different instances (and many others might be mentioned) are not only, to a certain degree, honourable in themselves, but are universally considered so by the natives: But then, what shall we say on the other side of the question? How can we excuse their own acknowledged design of assassinating their great and good benefactor, Captain Cook and his officers, on the

18th May 1777—the capture of the Port au Prince, and the atrocious circumstances attending it—the assassination of Tooba Nuha—and the treachery of Tarky, chief of the garrison of Bea? If we were to measure their conduct by the notions of virtue, honour, and humanity received among enlightened nations, we should do them great wrong, and forfeit our own titles to the epithets of just and honourable. We shall therefore endeavour to ascertain in what *their* notions of honour consist, and judge them upon their own principles. Their ideas of honour and justice do not very much differ from ours except in degree, they considering some things more honourable than we should, and others much less so; but there is one principle which, to a greater or less extent, is universally held among them, which is, that it is every man's duty to obey the orders of his superior chief in all instances, good or bad, unless it be to fight against a chief still superior; and even then, it would not be actually dishonourable. If a chief, therefore, designs to assassinate another, it is the duty of his men to assist him to the utmost of their power, whether they think it right or not. If two or three combine together to take a ship, they may depend upon their men's readiness, as a point of duty, to execute their intentions; and if they are ordered to kill every man on board, they will most assuredly do it if they possibly can. If they are desired to save every man's life, they will usually obey the order, by merely endeavouring to spare them, though perhaps at the risk of their own lives. Thus the crime of one man will appear extended to two or three hundred, although *they* are perhaps only the unwilling instruments,

obedient because it is their duty : But let the matter rest here for a moment, whilst we endeavour to examine the degree of crime of which the chief is guilty, who is at the head of the conspiracy. In the first place, his own opinion, and that of his countrymen, is, that it is no crime at all, that is to say, it is not what the gods will punish him for : he will however candidly acknowledge it to be wrong ; but add, that he took the ship because Tonga, being a poor country, was in want of many useful things, which he supposed were in great plenty on board, and that he killed the crew the better to effect his object. In respect to the intended assassination of Captain Cook, every native of Tonga would have considered it, if it had taken place, a very base act, for which probably the gods would have punished them. Toobo Nuha's assassination of Toogoo Ahoo was esteemed rather a virtue than a crime ; but that of Toobo Nuha, by Toobo Toa, was looked upon with universal detestation. An old mataboole used to say, that useless and unprovoked murder was highly offensive to the gods ; and that he never remembered a man guilty of it but who either lived unhappily, or came to an untimely end.

Theft is considered by them an act of meanness rather than a crime ; and although some of the chiefs themselves have been known to be guilty of it on board ships, it is nevertheless not approved of. Their excuse is the strength of the temptation : the chiefs that would do it are, however, few.

From the above considerations, we are disposed to say, that the notions of the Tonga people, in respect to honour and justice, as we have above viewed them, are tolerably well defined, steady and

universal ; but that, in point of practice, both the chiefs and the people, taking them generally, are irregular and fickle ; though there are several admirable exceptions, whose characters become more splendid and meritorious by the contrast.

As being closely allied with principles of honour and justice, we shall now examine the character of these people, as it regards their opinion of one another ; and here we shall find something greatly to admire, and much to be approved of. While *we* accuse *them* of treachery and cruelty, *they* as loudly cry out that *we* are calumniators and detractors ; for no bad moral habit appears to a native of Tonga more ridiculous, depraved, and unjust, than publishing the faults of one's acquaintances and friends ; for while it answers no profitable purpose, it does a great deal of mischief to the party who suffers ; and as to downright calumny or *false* accusation, it appears to them more horrible than deliberate murder does to us. It is better, they think, to assassinate a man's person than to attack his reputation. In the first case, you only cause his death, which must happen to him some time or another ; but in the latter, you take from him what otherwise he might have carried with him faultless to the grave, and which afterwards might have remained attached to his memory. And they not only hold this as a just and honourable principle, but they put it in practice ; so that instances of calumny and defamation are very rare. On the other hand, they equally avoid the baseness of flattery ; and even where a man has performed some achievement really praiseworthy, they seldom commend him in his presence, lest it should make *him* vain. In regard to humanity, or a fellow-

feeling for one another, much is to be said on both sides of the question. The sentiment itself is universally approved of, and they speak highly of Europeans for their mild and humane conduct. It must be confessed, however, that they do not so extensively practise it, at least according to our notions, nor even, we may add, according to their own; which must be attributed in some to a want of thought, and want of feeling, particularly in boys and young lads; and in the older branches of society to motives of revenge, which, if it be for some serious injury, is deemed almost a virtue. We are here speaking of the men; as to the women, they are universally humane. A few, indeed, of the principal wives of chiefs are proud and haughty, and consequently tyrannical; but, considering the women generally, they are exceedingly benevolent; and though in their talkativeness, as in other parts of the world, they naturally speak of one another's faults, it is usually of such as are of a trifling nature, and without any malice, being mostly in the way of humour or joke. As to considerable faults, such as a woman's infidelity to her husband, it would remain as much a secret with any of her own sex, (if they accidentally knew it), as it possibly could with herself! Quarrels among the women are very rare. There is a lesser species of humanity, known commonly by the term good-nature, which is universally prevalent among the men as well as the women, and which in general is plainly depicted in their countenances.

The next subject we shall consider is chastity. In respect to this, their notions are widely different from those of most European nations. We must, therefore, first examine what are their own ideas

regarding it, and if they are such as are consistent with public decorum and due order and regularity in the social state, without tending to enervate the mind or debase the character of man, we shall take those ideas as the standard by their adherence to which we shall judge them. But here it may be asked how are we to judge whether their own notions upon this subject are consistent with the good order of society? To this we can make no other answer than by referring to the actual state of society there, and pointing out those evils which may be supposed to arise from their wrong notions upon this subject. In the first place, it is universally considered a positive duty in every married woman to remain true to her husband. What we mean by a married woman is, one who cohabits with a man, and lives under his roof and protection, holding an establishment from him. A woman's marriage is frequently independent of her consent, she having been betrothed by her parents, at an early age, to some chief, mataboole or mooa; and perhaps about one third of the married women have been thus betrothed. Every married woman must remain with her husband whether she choose it or not, until he please to divorce her. Mr Mariner thinks that about two thirds of the women are married, and of this number full one half remain with their husbands till death separates them; that is to say, full one third of the female population remain married till either themselves or their husbands die: the remaining two thirds are married and are soon divorced, and are married again perhaps three, four, or five times in their lives, with the exception of a few who, from whim or some accidental cause,

are never married. This calculation is made with due reference to the women living on the plantations, who are almost all married to the *toos*, who till the ground, and remain constantly so ; the unmarried women, therefore, live principally at the *mooa*, or place where the chiefs, *matabooles*, &c. dwell, and are attendants upon them or their wives. Girls that are too young to be marriageable are not taken into account. Having thus ascertained, as nearly as possible, the proportion of married women, we shall make an inquiry how far it may reasonably be supposed they are entitled to the reputation of fidelity. During the whole of Mr Mariner's four years residence at one or other of these islands, he had frequent opportunities of intimacy with the wives of chiefs ; for being a foreigner, and a white man, he was free from a great many restrictions to which the natives are subject. For instance, whenever he pleased he could go into the houses of Finow's wives, or of the wives of other chiefs, and converse freely with them as long as he chose, which was a liberty that no male native could take except the husband, relations, or the cooks that carried in the victuals ; and from habit, they became so much accustomed to his company and conversation, as to think very little more of his presence than one of their own sex. Consequently he had every favourable opportunity of becoming acquainted with their habits and sentiments, particularly as one of the old king's wives, his adopted mother, was a woman of very good *sense* and unaffected manners, and freely discoursed with him upon all points that related to her *business*, to that of her female acquaintance, or the condition of the women in general. Be-

sides which, it must be recollected, that Mr Mariner, being upon the greatest intimacy with the principal chiefs, was acquainted with most of their intrigues, which they did not scruple to relate to him, both on account of the confidence they had in him, and his being a foreigner.* With such opportunities of knowing the habits of the natives, relative to the subject in question, Mr Mariner is decidedly of opinion that infidelity among the married women is comparatively very rare. He only recollects three successful instances of planned intrigue during the whole of his time; one at the Hapai Islands, on the part of Voogi (the young chief mentioned on the occasion of the old king's death), who was considered the handsomest man at the Tonga Islands; and two on the part of the present king, whose high rank and authority must on the one hand render his attentions flattering to the women, whilst on the other it may be supposed to excite a little apprehension of the consequences of a refusal. A fourth instance may perhaps be added, on the part of the late king, with respect to Foouagi, the wife of Tymomang-noongoo, but this is only upon suspicion. Several other instances probably were at different islands. Where it does happen, it must be with the connivance of their female attendants and servants, who always attend them abroad, not as spies over their conduct, but as companions, it not being thought decorous, particularly for the wife of a

* This seems an odd reason for placing confidence in such matters; but it arises from this circumstance, that, being a foreigner, he was not supposed to take that interest in their concerns which might lead a native to thwart any conduct which he did not happen to approve of.

chief, to walk out by herself. Besides this restriction upon the conduct of married women, there is one still greater, viz. the fear of discovery, which must operate very strongly on the part of the wives of chiefs, in whom death might be the speedy reward of infidelity. As to those of lower rank, they might at least expect a severe beating, and the offender himself come off as badly, if not worse; but, independent of these restrictions, Mr Mariner is of opinion that the women are disposed to be faithful to their husbands, who are their acknowledged superiors, guardians, and protectors; and most of them, he firmly believes, much attached to them, judging from their conduct when they become widows. Witness the behaviour of Toobo Nuha's widows, and those of the late king. Mafi Habe, Mr Mariner's adopted mother, did not, after the king died, marry another, or admit a lover; although Voogi, who was considered the handsomest, and one of the most agreeable men in all the Tonga Islands, became passionately in love with her, and would have paid his addresses with the greatest fervour and perseverance, if she had allowed him opportunities. At this time she was at the Hapai Islands, residing with her father, about eight months after her husband's death; though she might have married again, without any impropriety, two months afterwards, or allowed of an amour without any reproach. With respect to the wives of the lower ranks in society, they are oftener to be met with *alone, and on such occasions sometimes consent to the solicitations of chiefs whom they may happen to meet, not, as Mr Mariner thinks, from an abandoned principle, or want of affection to their*

husbands, but from a fear of incurring the resentment of their superiors.

From the above investigation, we think it would be but giving a fair opinion of the reputation of the married women to say, that they are not only circumspect in conduct, but chaste in principle; and when we consider that the married women form about two-thirds of the female population that are marriageable, it gives us no mean opinion of their moral reputation. When a man divorces his wife, which is attended with no other ceremony than just telling her she may go, she becomes perfect mistress of her own conduct, and may marry again, which is often done a few days afterwards, without the least disparagement to her character. If she remain single, she may admit a lover occasionally, or cohabit with her lover, and remain at his house without being considered his wife, having no particular charge of his domestic concerns, and may leave him when she pleases, without the least reproach or the least secrecy. From this circumstance we may draw an argument in favour of the chastity of the women generally, for if they were of a different character, it is natural to suppose that very few would marry, except those who, when very young, were betrothed to chiefs, and consequently married independently of their consent: But we find that three times that number are actually married; and as many are married three, four, or five times, it cannot be from an unchaste, libertine, or wandering disposition on the part of the women, seeing that, when once divorced, they may remain single if they please, and enjoy all the liberty that the most libertine

heart can desire. If now it be asked, "Why then do they marry?" The answer is, for love of one object, with the idea that the object of their affections will *always* make them happy; and if they are disappointed in one instance, they are willing to try it in a second, a third, &c. In short, it would appear that the force of sentimental affection blinds them to the probability of a disappointment, and they willingly make a generous sacrifice of their liberty to prove the strength of their attachment. * As to those women who are not actually married, they may bestow their favours upon whomsoever they please, without any opprobrium. It must not, however, be supposed, that these women are always easily won; the greatest attentions and most fervent solicitations are sometimes requisite, even though there be no other lover in the way. This happens sometimes from a spirit of coquetry, at other times from a dislike to the party, &c. It is thought shameful for a woman *frequently* to change her lover. Great presents are by no means certain methods of gaining her favours, and consequently they are more frequently made afterwards than before. Gross prostitution is not known among them.

With regard to the habits of the men in this respect, it must, in the first place, be observed, that no man in the Tonga Islands is understood to be bound to conjugal fidelity. It is no reproach to him to intermix his amours, though, if a married man does so to excess, it is thought inconsistent. Notwithstanding this liberty of conduct, however, most of the married men are tolerably

* The position, that every woman is at heart a rake, does not appear to hold true in the Tonga Islands.

true to their wives ; and where they have any other amour it is kept a secret from the wife, not out of any fear or apprehension, but because it is unnecessary to excite her jealousy, and make her perhaps unhappy ; for, to the honour of the men, it must be said, that they consult in no small degree the happiness and comfort of their wives. In such a case of amour, the female he is attached to never offers to associate with the wife during the time she cohabits with the husband ; for this would be thought a great insult, though afterwards she may, as freely as if nothing had happened, even though the wife may have known of the transaction. The women of course feel occasionally much jealousy, but it is seldom strongly expressed, and very rarely produces any fatal consequences. Pride generally causes them to conceal this passion. With respect to the unmarried men, their conduct is of course free, but they seldom make any deliberate attempts upon the chastity of other men's wives. Rape, however, sometimes happens, and young chiefs are the perpetrators. But if a woman is known to be married, even though her husband be only a *tooa*, it would most likely save her from this outrage. When a woman is taken a prisoner (in war), she generally has to submit ; but this is a thing of course, and considered neither an outrage nor a dishonour.

When all things are taken into consideration regarding the connubial system of these people, their notions of chastity, and their habits in respect of it, we shall have no reason to say but what they keep tolerably well within those bounds which honour and decency dictate ; and if it be asked what

1 effect this system has upon the welfare and happiness of society, it may be safely answered, that there is not the least appearance of any *bad* effect. The women are very tender, kind mothers, and the children are taken exceeding good care of: for even in case of divorce, the children of any age (requiring parental care) go with the mother, it being considered her province to superintend their welfare till they grow up; and there is never any dispute upon this subject. Both sexes appear contented and happy in their relations to each other. As to domestic quarrels, they are seldom known; but this must be said to happen rather from the absolute power which every man holds in his own family: for even if his wife be of superior rank, he is nevertheless of higher authority in all domestic matters, and no woman entertains the least idea of rebelling against that authority; and if she should, even her own relations would not take her part, unless the conduct of her husband were undoubtedly cruel. That the men are also capable of much paternal affection, Mr Mariner has witnessed many proofs, some of which have been related; and we have already mentioned that filial piety is a most important duty, and appears to be universally felt.

Upon these grounds we would venture to say, that the natives of these islands are rather to be considered a chaste than a libertine people, and that, even compared with the most civilized nations, their character in this respect is to be rated at no mean height; and if a free intercourse could exist with European society, it is a matter of great *doubt* (whatever might be the change in their *sentiments*), if their habits or dispositions in this re-

spect would be much improved by copying the examples of their instructors. If, on the other hand, we compare them to the natives of the Society Islands, and the Sandwich Islands, we should add insult to injustice.

We have thus endeavoured to give a just and impartial view of these people, as far as regards their notions and practices of the most important points of morality, trusting that the account will be found useful and interesting. A great deal more might, no doubt, have been said ; but the farther we enter into minutiae upon such a subject, the more we are likely to form an erroneous opinion ; whilst the general outlines may be given without so much danger of being deceived ; and what may be thought imperfect in this sketch, the intelligent reader will be able to supply according to his own judgment, by his attentive perusal of other parts of the work. If, for instance, it be objected that we have not taken into consideration the question of their being anthropophagi, we reply, that all the instances that can any way go to substantiate their character in this respect, and which happened during Mr Mariner's stay there, have been faithfully mentioned, with the motives and occasions of them : from which, we think it is easy to draw the conclusion, that they by no means deserve this opprobrious name. Although a few young ferocious warriors chose to imitate what they considered a mark of courageous fierceness in a neighbouring nation, it was held in disgust by every body else.

CHAPTER VII.

As attention to religious ceremonies forms an important feature in the character of the Tonga people, and as they consider that any neglect in this respect would amount to a crime, which the gods would punish with the most severe temporal inflictions, it becomes necessary to give a particular account of them. The punishments which they consider themselves liable to, for disrespect to the gods and neglect of religious rites, are chiefly conspiracies, wars, famine, and epidemic diseases, as public calamities; and sickness and premature death, as punishments for the offences of individuals. These evils, whenever they happen, are supposed to proceed immediately from the gods, as visitations for their crimes.

There is no public religious rite whatsoever, and scarcely any in private, at which the ceremony of drinking cava does not form a usual and often a most important part; for which reason, although cava is taken on other occasions several times daily, we shall endeavour to give a full description of its preparation and form of distribution, before we proceed to those ceremonies which are more strictly religious. The root which they *term cava*, and by which name the plant producing it is also called, belongs to a species

of the pepper plant. It is known by the same name at the Fiji Islands; but at the Navigator's Islands (which the Tonga people also visit), at the Society Islands, and at the Sandwich Islands, it is universally called *ava*. At all these places it is used for the same or similar purposes. The state in which it is taken is that of infusion. It is drunk every day by chiefs, matabooles, and others, as a luxury; the form of preparing and serving it out is the same, whether at a large party or a small one; the greatest order is observed during the whole time, and the rank of persons is particularly attended to. The following description we shall suppose to be of some grand occasion, either religious or political. At all cava parties, provisions are also shared out; but the habitual cava drinkers seldom eat more than a mouthful, and this they do to prevent the infusion, when drunk in large quantities, from affecting the stomach with nausea; but there are a few who will not even use this precaution. When the party is very large, it is held on a *málai*, for the sake of room, the chief who presides sitting within the eaves of the house: the time of the day is indifferent. Small cava parties are frequently held by torch light; but for religious ceremonies, whether of large or small parties, mostly in the morning. Women of rank never attend large public cava parties.

In the first place, we shall endeavour to describe the form and order in which the company and attendants sit. The chief who presides, and who is always the greatest chief present, sits about two feet, or perhaps three, within the eaves of the

house, * on the matting which constitutes the flooring, with his face towards the open malái, into which the circle on either side extends. On his right and left hand sits a mataboole, who order and arrange the ceremonies alternately in the manner directly to be shown, and whom, for the sake of distinction, we shall call presiding matabooles. On the lower hand of either of them sits the next greatest chief present, and another, who may be his equal or a little inferior to him, on the opposite side, near the other mataboole. After these, come other chiefs, matabooles, and mooas, sitting more or less according to their rank ; for as it frequently happens that the higher chiefs are not the first that come, the places due to their rank are found occupied by persons inferior to them, and rather than disturb the company, they take their seats a little out of the proper order. As a general rule, however, the higher chiefs sit towards the top ; for it is not so much in the order of sitting that their rank is paid respect to, as in the order of their being served, which is done with the most scrupulous exactness. It is the characteristic of a mataboole, to know how to serve out cava and provisions according to the rank of individuals, so as not to give offence. Thus, the ring extends itself on either hand of the presiding chief, but it is in general not an exact circle, the greatest diameter dividing the top from the bottom, which last is rather less curved than the top. About one third of the ring which constitutes the bottom, is generally oc-

* It must be recollected, their houses are rather of an oval form, closed at the two ends and open in the front and back, the eaves coming within about four feet of the ground.

occupied by the young chiefs and sons of matabooles belonging to the chief who presides; and in the middle of these, exactly opposite the chief, sits the man who is to mix and prepare the cava after it is chewed. He is generally a mooa, tooa, or cook, though sometimes a chief; at any rate, he must be able to perform his task, which is not an easy one at large parties, with strength, dexterity, and grace. Behind those at the bottom of the ring, sits the body of the people, which, on extraordinary occasions, may consist of three or four thousand individuals, chiefly men, the number of women being comparatively small. If either of the presiding matabooles now discovers any person of rank sitting much below the place he ought to occupy, he desires the individual who sits in that place to change situations with him; or if he sees a chief coming after the ring is formed, he orders some one to retire, and calls out to the chief by his name, saying, "Here is a place for you."

Before we go further, we must make an important distinction between what we have here called the bottom and the rest of the ring. The latter, beginning with the chief, and advancing onwards either side, constituting about two thirds of the whole ring, consists of but a single row of individuals, and this, for the sake of distinction, we shall denominate the superior circle; the bottom, which may be considered only the front of the body of people, we shall name the inferior circle; and the body of the people, who are closely seated together indiscriminately, * we shall call the exterior circle. No person, though he be a chief of high rank, sits in the inferior circle. One row behind another, with their faces to the chief.

rank, can sit in the superior circle at the same time that his father is there (or any superior relation), even though he be at a considerable distance ; and if he be already seated there, when his father comes, he must necessarily retire to the inferior or exterior circle, no matter which, out of respect to his superior relation. In either of the other circles, however, father and son may sit near to each other if they please. On this account, the superior circle is alone considered the true cava party ; all the rest, both inferior and exterior, being rather to be considered attendants, and persons looking on, although several of them frequently obtain their share of provisions and cava, according to the quantity that there may be. From this circumstance it happens, that the inferior ring is generally composed of the sons of those chiefs and matabooles, who belong to the presiding chief (forming his *cow nofo*), who are perhaps situated in the superior or true ring ; and that very great chiefs are sometimes seated in the exterior circle ; it being thought no particular advantage to be in the inferior, unless for those who wish to be assiduous in serving out the cava, which is an honourable office. During the late king's life, his son, the present king, usually sat in the inferior or exterior circle, and assisted in chewing the root and serving it out.

The company being thus all arranged, the provisions, if they have not been already brought, are now fetched by the cooks belonging to the chief at the head of the company, and who do this without receiving any orders. If the cava is not already brought, one of the presiding matabooles perhaps calls out to one of the cooks in the exterior ring, who immediately rises and advances.

through the inferior ring towards the mataboole, and, sitting down before him, receives orders to go to the chief's home, and fetch such a root or such a quantity of cava. When he returns he enters the ring as before, through the inferior circle, bearing the cava root in his arms. If the provisions are coming in at the same time, the man with the cava advances at the head, amidst the thanks of the company, and proceeds close up to the chief and sits down, laying the cava root before him. The provisions are placed about eight or ten paces off, on the ground, and the cooks immediately retire to their places in the exterior circle. In the mean while, the man who has brought the cava remains seated before the chief till he receives orders from the same presiding mataboole, to take the cava root to be broken up and chewed. He accordingly rises, and carries the root to the man opposite the chief, who sits in the middle of the inferior circle, places the root before him, and retires to his seat. The root is now split into small pieces by the man who is to mix the cava, and those about him; then scraped clean with muscle-shells, &c., and handed to those in the inferior and exterior circle, to be chewed. There is now heard a universal buzz throughout this part of the company, which forms a curious contrast to the silence that reigned before, several crying out from all quarters, *my ma cava*; *my, my ma cava*; *my he cava*; give me some cava; give me cava—some cava: each of those who intend to chew it crying out for some to be handed to them. No one offers to chew the cava but young persons who have good teeth, clean mouths, and have no colds: women frequently assist. It is astonishing

how remarkably dry they preserve the root, while it is undergoing this process of mastication. In about two minutes, each person having chewed his quantity, takes it out of his mouth with his hand, and puts it on a piece of plantain or banana leaf; or sometimes he raises the leaf to his mouth, and puts it off his tongue in the form of a ball, of tolerable consistence, (particularly if it be dry cava root). The different portions of cava being now all chewed, which is known by the silence that ensues, nobody calling for any, some one takes the wooden bowl * from the exterior circle, and places it on the ground before the man who is to make the infusion. In the mean while, each person who sits at any distance from the inferior circle, passes on his portion to another till it is received by three or four persons, who are collecting it, and depositing it in the wooden bowl. It is not, however, thrown in promiscuously: each portion is kept distinct and separate from the rest, till at length the whole inside of the vessel becomes thickly studded, beginning at the bottom, and going up on every side towards the rim. This is done that a judgment may afterwards be formed of the quantity of beverage that it will make.

The cava being thus deposited in the bowl, those persons who had been busy collecting it retire to their places and sit down; and the man before whom the bowl is placed, now tilts it up a little towards the chief, that he may see the quantity of its contents, saying, *coe cava heni gooa ma*, this is the cava chewed. If the chief (having consulted the mataboole) thinks there is not enough,

* The bowl used at a large party is about three feet in diameter, and about one foot in depth in the centre.

he says, *oofi-oofi*, *bea how he tangáta*, cover it over, and let there come a man here. The bowl is then covered over with a plantain or banana leaf, and a man goes to the same presiding mataboole to receive more cava root, to be chewed as before ; but if it be thought there is a sufficiency, he says, *paloo*, mix. The two men, who sit one on each side of him who is to prepare the cava, now come forward a little, and, making a half turn, sit opposite to each other, the bowl being between them. One of these fans off the flies with a large leaf, while the other sits ready to pour in the water from cocoa-nut shells, * one at a time. Before this is done, however, the man who is about to mix, having first rinsed his hands with a little of the water, kneads together (the mataboole having said *paloo*) the chewed root, gathering it up from all sides of the bowl, and compressing it together. Upon this, the mataboole says, *lingi hi vy*, pour in the water ; and the man on one side of the bowl continues pouring, fresh shells being handed to him, until the mataboole thinks there is sufficient, which he announces by saying, *mow he vy*, stop the water. He now discontinues pouring, and takes up a leaf to assist the other in fanning. The mataboole now says, *paloo ger tattow*, *bea fucca mow*, mix it every where equally, and make it firm, i. e. bring the dregs together in a body.

* These shells are whole, having merely two small holes at the top. The large ones are always chosen for this purpose. The nuts destined for this use are filled with salt water, and buried in the sand until the inside becomes decayed or rather deliquescent, when it is poured out, and the inside well washed.

Things being thus far prepared, the mataboole says, *y he fow*, put in the fow. * A large quantity of this fibrous substance, sufficient to cover the whole surface of the infusion, is now put in by one of those who sit by the side of the bowl, and it floats upon the surface. The man who manages the bowl now begins his difficult operation. In the first place, he extends his left hand to the farther side of the bowl, with the fingers pointing downwards, and the palm towards himself; he sinks that hand carefully down the side of the bowl, carrying with it the edge of the *fow*; at the same time his right hand is performing a similar operation at the side next to him, the fingers pointing downwards, and the palm presenting outwards. He does this slowly, from side to side, gradually descending deeper and deeper, till his fingers meet each other at the bottom, so that nearly the whole of the fibres of the root are by these means enclosed in the *fow*, forming as it were a roll of above two feet in length, lying along the bottom from side to side, the edges of the *fow* meeting each other underneath. He now carefully rolls it over, so that the edges overlapping each other, or rather intermingling, come uppermost. He next doubles in the two ends, and rolls it carefully over again, endeavouring to reduce it to a narrower and firmer compass. He now brings it cautiously out of the fluid, taking firm hold of it by the two ends, one in each hand (the back of the hands being upwards), and raising it breast high, with his arms

* The *fow* is the bark of a tree stripped into small fibres, and has very much the appearance of the willow shavings that are used in England to decorate fire-places in summer-time.

considerably extended, he brings his right hand towards his breast, moving it gradually onwards, and whilst his left hand is coming round towards his right shoulder, his right hand partially twisting the *fow*, lays the end which it holds upon the left elbow, so that the *fow* lies thus extended upon that arm, one end being still grasped by the left hand. The right hand being now at liberty, is brought under the left fore-arm, (which still remains in the same situation), and carried outwardly towards the left elbow, that it may again seize in that situation the end of the *fow*. The right hand then describes a bold curve outwardly from the chest, whilst the left comes across the chest, describing a curve nearer to him, and in the opposite direction, till at length the left hand is extended from him, and the right approaches to the left shoulder, gradually twisting the *fow* by the turn and flexures principally of that wrist. This double motion is then retraced, but in such a way, (the left wrist now principally acting), that the *fow*, instead of being untwisted, is still more twisted, and is at length again placed upon the left arm, while he takes a new and less constrained hold.* Thus the hands and arms perform a variety of curves of the most graceful description. The muscles, both of the arms and chest, are seen rising as they are called into action, displaying what would be a fine and uncommon subject of study for the painter, for no combinations of animal action can develope the swell and play of the muscles with more grace

* This is described from seeing Mr Mariner mimic the action; and I have given a minute account of it, because it is an operation which the natives greatly admire when well performed.

or with better effect. The degree of strength which he exerts when there is a large quantity is very great, and the dexterity with which he accomplishes the whole never fails to excite the attention and admiration of all present. Every tongue is mute, and every eye is upon him, watching each motion of his arms, as they describe the various curvilinear turns essential to the success of the operation. Sometimes the fibres of the *fow* are heard to crack with the increasing tension, yet the mass is seen whole and entire, becoming more thin as it becomes more twisted, while the infusion drains from it in a regularly decreasing quantity, till at length it denies a single drop. He now gives it to a person on his left side, and receives fresh *fow* from another in attendance on his right, and begins the operation anew, with a view to collect what before might have escaped him. *

* No man undertakes to perform this operation at a large party, but who has been well practised on smaller occasions; for it is considered a great accomplishment, even worthy of a chief; and a failure on such an occasion would look very bad. Mr Mariner, however, never witnessed one. The cava dregs which have been thus put aside are afterwards taken away by the cooks, and chewed over again to make fresh infusion for themselves. The disgusted reader will here perhaps call to mind the assertion we have formerly made, that no nation can excel the Tonga people in personal cleanliness, and will regret that they are not equally clean in their food. If this objection were made to a native, he would say, "It is not indeed very cleanly, for we would not eat a piece of yam which another had bitten; but chewing the cava is an ancient practice, and we think nothing of it; but what," he will perhaps add, "can be more filthy and disgusting than the Papalangi practice of drinking the milk of a beast, and giving it to your children for food?" Every country has its customs.

During the above operation, various people in the exterior circle are employed making cava cups of the unexpanded leaf of the banana tree, which is cut into lengths of about nine inches; each piece being then unfolded, is nearly square. The two ends are next plaited up in a particular manner, and tied with a fibre of the stem of the leaf, forming a very elegant cup, not unworthy of imitation. These leaves are provided before-hand, as well as the water, the bowl, &c. by the cooks. Sometimes it happens that there is not water enough, in which case off starts some one from the exterior circle to fetch more, running as if it were for his life, and twenty more after him, each anxious to show his readiness in arriving first with the water. In a short time, if these do not return, twenty or thirty more will rush off with equal swiftness. Presently after they are seen coming back at full speed, with three or four cocoa-nut shells of water; or if any thing else is wanted, it is fetched in the same prompt way.

In the meanwhile, also, the *fono*, or provisions to be eaten with the cava, is shared out. This generally consists of yams, ripe bananas, or plantains, in sufficient quantity that each in the superior circle may have a small portion to eat after his dish of cava. The mataboole calls out for somebody to come and divide the *fono*: a couple generally advance forward and proceed to make the division. A large portion is first separated, and presented to the presiding chief, by laying it before him; this being done, the mataboole orders the remainder to be divided equally between the two sides, left and right, of the superior circle; every person has consequently a portion presented

the side of the president, and who is not actually giving directions; for one mataboole only regulates the serving out of each bowl; and if the bowl is filled a second time, the other mataboole directs the ceremonies, and so on alternately.

1st, Where the cava is a present, and the giver is in company, the order is thus: the giver, the mataboole, the president.

2d, The cava not being a present, or the giver not in company, but there being a visitor, thus: the visitor, the mataboole, the president.

3d, There being two or more visitors of nearly equal rank, and the master of the ceremonies not knowing how to choose without giving offence, thus: the president, the mataboole, the chief next below the president in rank.

4th, There being no visitor present, thus: the mataboole, the chief next in rank to the president, the president.

At large cava parties very few, in proportion to the immense multitude present, get served with this infusion; but there must always be enough for the superior circle, and for their relations, who may be either in the inferior or exterior: which latter, who, for reasons before given, do not sit in the upper circle, are served nevertheless in the order of their rank, or nearly so. One thing more is to be observed; viz. when a cup of cava is announced to be given to a person whose superior relation is present, that superior relation has a *right to counter-order it*, which he does by calling out, "*give it to —*," mentioning the name of *some individual* whom he chooses should have it *in preference to his relation*: and this is often done.

When the bowl is emptied, if the chief thinks proper, he orders another to be got ready; or if any person in company sends away for some cava root, to make a present of it to the chief, a fresh quantity must be prepared; but the president himself often sends away for a second, a third, and even a fourth supply of cava root. Each bowl must be served round as long as it will last. When the individuals of the superior circle, and the persons related to them, are served, if any remains, it is given out to others in the inferior and exterior circles, no person receiving two cups out of the same bowl. When a second bowl is filled, it is served out the same as the first, i. e. not beginning where the first left off, but commencing and going on with the same individuals as if it were the first bowl; the third in the like manner, &c. Every bowl is provided with a fresh quantity of *fono*, or victuals to be eaten with the cava, and which are shared out in the same way as before. These generally consist of yams, bananas, or plantains, but sometimes a baked pig is brought, in which case the liver and a yam is the portion presented to the chief; if fowls are brought, the skin of the throat and the rump are the president's share. If, before the conclusion, any one in the superior circle wishes to leave, he says to the chief, *Iky teoo mow cava*, I cannot provide cava; and, with this apology, he leaves. Or, if he has actually provided cava, he has only to state some reason for his leaving the company, such as going to another island, or to superintend some work. Of the two matabooles who are on each side of the president, it must be mentioned, that one re-

gulates the first bowl, and the other the second, and so on alternately. They generally sit close to the chief, except when Tooitonga presides, when there is an intervening space between him and them of about six feet. No chief comes to the cava party of an inferior, or, if any extraordinary circumstance was to make this necessary, the inferior would be obliged to retire to his own exterior circle, and the superior visitor would preside. The greatest chief present must always preside, unless there be an inspired priest present, who then sits at the head of the circle, and the other chiefs retire to the exterior circle, not out of respect to the priest, who may be only a mooa, but out of veneration to the god supposed to exist within him. When a priest presides, which is the case at all religious ceremonies, except where they are consulting a god who has no priest, * the latter always has the first cup; the presiding mataboole, not actually officiating, has the second; the third, fourth, fifth, and perhaps sixth cups, are given to the next higher persons in the superior circle; and then the chiefs who have retired to the exterior circle are, out of respect, helped; but this rests

* When a god has no priest, as Tali-y-Toohé, for instance, no person actually presides at the head of his cava circle, the place being left apparently vacant, but which, it is supposed, the god invisibly occupies. On such occasions, the cava party is always held before the house consecrated to the god (as in the commencement of the illness of Finow's daughter.) And they go through the usual form of words, as if the first cup was actually filled and presented to the god. Thus, before any cup is filled, the man by the side of the bowl says, *Cava fōoa hēca*, The cava is deposited (in the cup). The mataboole answers, *Angi ma ho egi*, Give it to your god; but this is mere form, for there is no cup filled for the god.

at the option of the officiating mataboole. Afterwards the remainder of the superior circle are served. At smaller cava parties, the forms and words of ceremony are precisely the same; but when a priest does not preside, familiar conversation, and even joke and merriment, are indulged in. On all occasions every individual pays the greatest attention to his dress, that it be decorous and well tied on, that is, with neatness. *

We have been particular in the description of the ceremony of preparing and drinking this infusion, because it sets in so strong a light the manners and customs of the people, and because it so frequently accompanies almost every kind of religious ceremony. It is not pretended, however, that drinking cava is essential to every religious ceremony, or to most of them, but that it is the custom to take it generally on such occasions. These religious ceremonies we shall now describe, taking them nearly in the order in which, by the natives, they are considered of most importance, or most sacred; viz. *Inachi*, *Fúccaláhi*, *cáva fúcca egi*, *Towtow*, *Nawgiá*, *Tootooníma*, *Boótoo*, *Langi*, *Taboo*, *Fóta*, *Möë-möë*, *toógoo cava*.

Although the ceremony of *inachi* was entirely abrogated by Finow just before Mr Mariner left Vavaoo, we place it first in rank, because it always used to be considered of the utmost import-

* Some of our readers will perhaps find some difficulty in believing this; but nothing is more true than that the Tonga people of any degree of rank are very particular in regard of their personal cleanliness and neatness of dress, insomuch, that a man will often refuse to join a neighbouring cava party, because the *gnatoo* which he happens to have on may not be so new or so good as he could wish.

ance before it was done away with; besides which, it was a ceremony which affected the property of every individual in Vavao, and all the Hapai Islands, and formerly in the Island of Tonga also.

INACHI. This word means, literally, a share or portion of any thing that is to be, or has been distributed out; but, in the sense here mentioned, it means that portion of the fruits of the earth, and other eatables, which is offered to the gods in the person of the divine chief Tooitonga, which allotment is made once a year, just before the yams in general are arrived at a state of maturity; those which are used in this ceremony being of a kind which admit of being planted sooner than others, and, consequently, they are first fruits of the yam-season. The object of this offering is to insure the protection of the gods, that their favour may be extended to the welfare of the nation generally, and in particular to the productions of the earth, of which yams are the most important. The time for planting most kinds of yams is about the latter end of July, but the species called *cahacaho*, which is always used in this ceremony, is put in the ground about a month before, when, on each plantation, there is a small piece of land chosen and fenced in, for the purpose of growing a couple of yams of the above description. As soon as they have arrived at a state of maturity, the *How* sends a messenger to Tooitonga, stating that the yams for the *inachi* are fit to be taken up, and requesting that he would appoint a day for the ceremony. He generally fixes on the tenth day afterwards, reckoning the following day for the first. There are no particular preparations made till the day before the ceremony; at night,

however, the sound of the conch is heard occasionally in different parts of the islands, and as the day of the ceremony approaches it becomes more frequent, so that the people of almost every plantation sound the conch three or four times, which, breaking in upon the silence of the night, has a pleasing effect, particularly at Vavaoo, where the number of woods and hills send back repeated echoes. The day before the ceremony, the yams are dug up, and ornamented with ribands prepared from the inner membrane of the leaf of a species of pandanus, and died red.* When thus prepared, it is called *mellecoola*, and is wrapped round the yam, beginning at one end, and running round spirally to the other, when it is brought back in the opposite direction, the turns crossing each other in a very neat manner. As the ceremony is always performed at the island where Tootonga chooses to reside, the distant islands must make these preparations two or three days beforehand, that the yams, &c. may be sent in time to Vavaoo, where we will suppose the affair is to take place. The ninth day then is employed in preparing and collecting the yams and other provisions, such as fish, cava root, and *mahoá*, and getting ready mats, *gnatoo*, and bundles of *mellecoola*: but the yams only are to be carried in the procession about to be described. The sun has scarcely set when the sound of the

* It is first soaked for six or eight hours in lime-water, and afterwards in an infusion of the root of the *nonó*, where it remains for about a week; it is afterwards exposed to the sun, and becomes of a bright red. The root of the *nonó* is of a dark bright yellow, which, upon the action of lime-water, becomes red.

conch begins again to echo through the island, increasing as the night advances. At the Mooa, and all the plantations, the voices of men and women are heard, singing *Nófo óooa tegger gnaóóe, óooa gnaóóe*, Rest thou, doing no work; thou shalt not work. This increases till midnight, men generally singing the first part of the sentence, and the women the last, to produce a more pleasing effect; it then subsides for three or four hours, and again increases as the sun rises. Nobody, however, is seen stirring out in the public roads till about eight o'clock, when the people from all quarters of the island are seen advancing towards the Mooa, and canoes from all the other islands are landing their men; so that all the inhabitants of Tonga seem approaching by sea and land, singing and sounding the conch. At the Mooa itself, the universal bustle of preparation is seen and heard; and the different processions entering from various quarters, of men and women, dressed up in new *gnatoos*, ornamented with red ribands and wreaths of flowers, the men armed with spears and clubs, betoken the importance of the ceremony about to be performed. Each party brings in its yams in baskets, which are carried by the principal vassal of the chief to whom the plantation may belong, and deposited on the *malái*. Some of the men now begin to sling the yams upon poles about eight or nine feet long, and four inches diameter, these proceedings being regulated by attending *matabooles*. The yams being all slung, each pole is carried by two men upon their shoulders, one walking before the other, and the yam hanging *between* them, ornamented with red ribands. The *procession* begins to move towards the grave of

the last Tootonga, the men advancing in a single line, every two bearing a yam, with a slow and measured pace, sinking at every step, as if their burden were of immense weight. * In the mean time the chiefs and matabooles are seated in a semi-circle before the grave, their heads bowed down, and their hands clasped before them. The procession now approaches. Two boys, walking abreast of each other, precede it at a little distance, blowing conchs; then come the men, bearing the yams, about seventy or eighty in number, i. e. about a hundred and sixty men in a single line, as close to each other as the length of the poles will allow; after them comes a single line of men, about forty, singing aloud, as before stated, *nofo 600a*, &c., followed up by two other boys blowing conchs. They proceed between the grave and the chiefs, describing there a large circle two or three times, the conchs blowing and the men singing. The yams are then deposited, one after the other, (still on the poles), before the grave, and the men sit down by the side of them, so that the chiefs and matabooles are in the rear. One of the matabooles of Tootonga now rises, advances, and seats himself before the grave, a little in advance of the men. Here he addresses the gods generally, and afterwards particularly mentioning the late Tootonga, and the names of several others. He returns thanks for their divine bounty in favouring the land with the prospect of so good a harvest, and prays that their beneficence may be continued in future. This prayer he makes

* And as if meaning to express, "How bountiful are the gods, to give us so good a harvest, and provide us with yams so large and heavy!"

in the names of several chiefs present, whom he announces aloud. This being done, he arises and retires to his former place. The men now also rise and resume their loads in the same order, and, after having paraded round two or three times before the grave, return back to the malái the same way they came, singing and blowing the conchs as before. The chiefs and matabooles, a short time afterwards, rise and follow them to the same place, where the yams are now again deposited, and loosened from the poles, still, however, retaining their ornaments. The company seat themselves in a large circle, at which Tooitonga presides, the king and other great chiefs retiring behind among the mass of the people. The other articles that form part of the *Ináchi* are next brought forward. These are dried fish, *mahoá*, *mata*, *gnátoo*, and bundles of *mellecoóla*, which, together with the yams, (although not cooked), are shared out by one of the matabooles of Tooitonga. First, there is a considerable share (about one-fourth), allotted to the gods, which the priests appropriate, and their servants immediately take away. About one half is allotted to the king, which his servants, without farther orders, take away to his house, and the remainder is taken away by Tooitonga's servants. It may seem strange that the latter has a smaller share than the king, but then he has not a quarter the number of dependents to divide it among. The materials of the *Inachi* being removed, the company form a regular cava party. Some cava root is brought and prepared, and a large quantity of dressed victuals, perhaps a hundred and fifty baskets-full, a small portion of which is shared out to be eaten with

the cava. While the infusion is preparing, a mataboole makes a speech to the people, stating, that as they have performed this important ceremony, the gods will protect them, and grant them long lives, provided they continue to pay due attention to religious ceremonies, and to pay respect to the chiefs. When the cava is finished, the circle separates, and the provisions are shared out to each chief according to his rank. The day concludes with wrestling, boxing, &c. after which night-dances commence. When these are ended, the people retire home, perfectly assured of the protection of the gods.

At this ceremony, the quantity of provisions shared out is incredible. The people, therefore, look upon it as a very heavy tribute, though in fact the owners of the plantations (chiefs, matabooles, &c.) are at the expense of it; yet as there is much more provided than what is eaten, it helps to increase the scarcity if the season should not be abundant: but it is so much the custom at Tonga to make liberal and profuse presents, that the people generally either feast or starve. Sometimes it happens that several great feasts are given nearly about the same time; as for instance, the occasion of the Inachi; the arrival of some chief from a distant island, after a long absence; the marriage or death of some great chief, as of Toootonga himself, &c. These feasts threaten a scarcity; to prevent which, a *táboo* or prohibition is put upon several kinds of food, that they may not be eaten for a certain length of time, at the termination of which they perform the following ceremony, which takes off the *táboo*: A famine or war may also occasion a necessity for this *táboo* to be imposed.

FUCCALAHĪ, i. e. to make all at large, or free again; or to take off a restriction. As the mode of performing this ceremony has already been described, (see vol. I. p. 117.) and the particular objects of it mentioned, (p. 111, same vol.) nothing need now be said upon the subject, except that it is generally concluded with a cava party.

CAVA FUCCA EGI. This consists in a cava party, where an inspired priest sits at the head. The circumstances of inspiration we have already related, (vol. I. p. 100), and the form of serving out the cava when a priest presides (vol. II. p. 166, &c.) The phrase *cava fucca egi* means literally, *a god-like cava*. Laying a small piece of cava root before the grave of a chief or consecrated house, out of respect to a god, or to the relation, is called *toogoo cava*, and will be mentioned in its proper order.

Tow-tow is an offering of yams, cocoa-nuts, and other vegetable productions to A'lo A'lo (the god of weather) in particular, and to all the gods in general, for the purpose of ensuring a continuation of favourable weather, and consequent fertility. This ceremony is first performed at the time when the yams are approaching maturity, in the early part of November, and is repeated every ten days for seven or eight times. On the day appointed by the priest of A'lo A'lo, every plantation on the three parts of the island, viz. the *hahagi*, *mooa*, and *hilihifo* * districts provide a certain quantity of yams, cocoa-nuts, sugar-canes, bananas, plantains, &c. all which are brought to the *malái*, tied upon sticks, so that each stick,

* *Hahagi* is the north end of any island; *hilihifo* the south end; the *mooa* part of the island being the centre.

when held horizontally, has about eight small yams hanging from it at equal distances ; or a couple of bunches of plantains or bananas, &c. ; the sugar-canes are tied in bundles, three or four in each. These things being brought, are disposed in three piles, one erected by the people of Hahagi, with their offerings, another by the people of Hihifo with theirs, and the third by those of the Moóá. The piles are placed on one side of the *malái* upright, the ends of the sticks next the ground diverging from each other, and the upper ends meeting together ; whilst others are placed across them on the top. Wrestling and boxing-matches now commence, which generally last about three hours, and being ended, a deputation of nine or ten men from the priest of A'lo A'lo, all dressed in mats, with green leaves round their necks, arrives with a female child, to represent the wife of A'lo A'lo, and seat themselves before the three piles, forming a single line, with a large drum (kept there for the purpose) immediately in front of them. The deputation now offer a prayer to A'lo A'lo and the other gods, petitioning them to continue their bounty, and make the land fruitful, &c. ; which being done, they give orders in regard to sharing out the provisions ; one pile being appropriated to A'lo A'lo and the other gods, the other two being shared out to different principal chiefs, and sent home to their houses, the pile for the gods remaining still in its place. They then begin another short prayer to the same purpose, at the close of which they make a signal by beating upon the drum, when all that choose make a sudden dash at the pile appropriated to the gods, and each man secures as much as he can, to the great a-

amusement of all the spectators, though many of the scramblers come off with wounded heads, and sometimes with fractured limbs, the broken sticks being thrown about in every direction. All the women now get out of the way, while the men stand up and commence a general pugilistic contest, one half of the island against the other half: this combat is termed *tóë taców*, and forms an essential part of this ceremony, but it is now and then practised at other ceremonies. At these general battles, the highest chiefs engage as well as the lowest *tooas*, and any one of the latter may, if he pleases, attack the king, and knock him down if he can, or even Tooitonga, without any reserve, and handle him unmercifully, without the least danger of giving offence. These combats are sometimes very obstinately kept up; and when neither party seems likely to yield the ground, after two or three hours dispute, the king orders them to desist. The most perfect good humour constantly prevails on these occasions. If a man is knocked down, he rises with a smile; if his arm is broken, he retires to get it set, without seeming to think any thing of it: on the contrary, to be angry, or to fight with the least animosity, would be considered the mark of a very weak mind. After the battle, those who have contended with superior chiefs, or think they may have touched superior chiefs, perform the ceremony of *móë-móë*, to a chief at least as high in rank as any they may have come in contact with.

Every tenth day, as before stated, these ceremonies are repeated for seven or eight successive times. The child that has been mentioned as representing the wife of Alo Alo, is generally chosen

from among the female chiefs of the higher ranks, and is about eight or ten years old. During the eighty days of this ceremony, she resides at the consecrated house of Alo Alo, where, the day before the first ceremony, a cava party is held, at which she presides, as well as at a feast which follows. She has nothing to do on the actual days of the ceremony, except to come with the deputation and sit down with them.

NAWGIA, or the ceremony of strangling children, as sacrifices to the gods, for the recovery of a sick relation. The blackest cloud that obscures the understanding of the Tonga people, is surely that which prevents them seeing the unnatural cruelty and absurdity of this practice. We have, however, the most sanguine hopes that "Moloch—horrid king!" will not much longer hold his reign in these islands. It is not, we verily believe, from a want of natural feeling, but from an excessive veneration and fear of the gods, created in an era of great superstition, and now upheld by old practice, that the natives perform these horrible rites. All the bystanders behold the innocent victim with feelings of the greatest pity; but it is proper, they think, to sacrifice a child who is at present of no use to society, and perhaps may not otherwise live to be, with the hope of recovering a sick chief, whom all esteem, and whom all think it a most important duty to respect, defend, and preserve, that his life may be of advantage to the country. The form of this ceremony is related (vol. I. p. 190.) Other instances on the occasions of Finow's last illness, and that of Tooitonga. The ceremony of Naw-

gia (or strangling), used to be performed upon the chief widow of Tooitonga, on the day of her husband's burial, that she might be interred with him. Two Tooitongas were buried during Mr Mariner's time; one on his first arrival, and the other (i. e. the last), a few months before he came away. The first of these two, however, had no chief wife, i. e. he had no wife at all, or else none that was of so high a rank as to take the charge of his household, and be the mistress over the others; consequently at his death no such ceremony was performed. The last Tooitonga's wife (the daughter of the late king, and sister of the present) was not subjected to this inhuman rite—thanks to the good sense of the late and present king. When old Fiaow was living, he used to say, that if Tooitonga died before his wife, she should not be strangled. "What," said he, "is the use of destroying a young and beautiful woman? Who is there dares say that the gods are merciless and cruel? My daughter shall not be strangled!" Tooitonga did not die till the present king came into power, and we have already seen that he not only preserved his sister, but abolished Tooitonga: in consequence, it was whispered about, that some great misfortune would happen to the country. At the Fiji Islands, the principal wife of every chief, or at least of every considerable chief, undergoes this ceremony on the death of her husband.

TOOTOO-NIMA, or cutting off a portion of the little finger, as a sacrifice to the gods, for the recovery of a superior sick relation, explained in *note*, p. 22. The finger is laid flat upon a block ^{tin} of wood; a knife, axe, or sharp stone is placed ^{press} with the edge upon the line of proposed separa-

tion, and a powerful blow being given with a mallet or large stone, the operation is finished. From the nature and violence of the action, the wound seldom bleeds much. The stump is then held in the smoke and steam arising from the combustion of fresh-plucked grass. This stops any flow of blood. The wound is not washed for two days; afterwards it is kept clean, and heals in about two or three weeks, without any application whatever. One joint is generally taken off, but some will have a smaller portion, to admit of the operation being performed several times on the same finger, in case a man has many superior relations.

BOOTOO, or funeral ceremonies. For a partial description of these, reference may be made to the burial of Toobó Nuha (vol. I. p. 133); for a particular one, as it regards the burial of a king, to that of Finow (p. 310). What remains, therefore, principally to be described are the peculiarities attending the burial of Tooitonga. In the first place, however, we shall give the names of the different parts of the ceremony of burials in general.

FALA, or procuring small stones (white and black) and sand, to cover the grave.

TOOTOO, or burning the persons of the mourners in spots with lighted rolls of *tápa*.

LAFÁ. Burning the arm in about six places, each in form of five or six concentric circles.

TOOGI. Beating the cheeks, and rubbing off the cuticle with cocoa-nut husk, or some sort of plait, wound round the hand.

FOA OOLOO. Wounding the head, and cutting the flesh in various parts, with knives, shells, clubs, spears, &c. in honour of the deceased, and as a tea-

timony of respect for his memory and fidelity to his family.

All these have been accurately described in the ceremony of burying the late king. There is one remark, nevertheless, to be made in respect to the four last, particularly *Foa Ooloo*, which appears, however inhuman, to be a very ancient and long established custom in the history of mankind. On turning to Leviticus, chap. xix. ver. 28, we find this command, "Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you."

The above mentioned five ceremonies are common at all burials, and are conducted with more or less pomp, according to the rank of the individual deceased. In saying all burials, however, we must make one exception, viz. that of *Tooitonga*, on which occasion the ceremony of *Foa Ooloo* is never performed; but the reason of this Mr Mariner was unable to learn. At the funeral of the greatest chiefs, in general, this outrage is usually exercised with the utmost readiness and enthusiasm; but at that of *Tooitonga*, who is far higher than any other, it is altogether omitted. The natives have no laws for this, but custom.

LANGI, or the ceremony of burying *Tooitonga*. This word is applied to signify the grave of this chief during the whole of the funeral ceremonies. It literally means the sky; also, a band of singers; but there appears no connection between these different meanings. When *Tooitonga* is ill, the intercessions with the gods for his recovery are the same, though perhaps in a greater degree, as are made on the illness of other high chiefs. Prayers are offered up; priests become inspired; some

children have their little fingers sacrificed ; others are strangled, &c. When he is dead, his body is washed with oil and water, as usual ; his widows come to mourn over him, &c. ; and, according to the former custom, his chief widow should be strangled, but whether on the day of his death or of his burial, Mr Mariner does not know. His *fytoea*, or burial-place, is of the same form as that of other chiefs. The day after his death (which is the day of his burial), every individual at every island, man, woman and child, has his head closely shaved. This is a peculiarity, and so is the custom of depositing some of his most valuable property along with the body in the grave, such as beads, whales' teeth, fine Hamoa mats, &c. ; so that his family burying-place, at the island of Tonga, where all his ancestors lie, must have become very rich ; for no native would dare to commit the sacrilege of plundering it. The ceremony of interment is exactly the same as that of the king. The mourning is also the same, viz. old ragged mats, with leaves of the *ifi* tree round the neck ; but for Tooitonga the time of mourning is extended to four months ; the mats being generally left off at the end of three, whilst the leaves are retained for another month. The *táboo*, for touching his body, or any thing that he had on when he died, extends to at least ten months, and for his nearest relations fifteen months. (See vol. I. p. 133.) Every man neglects to shave his beard for at least one month ; and during that time merely oils his body at night, but not his head. The female mourners remain within the *fytoea* about two months, night and day, only retiring occasionally

to the neighbouring temporary houses, to eat, &c. It will be seen, that what we have already related of these ceremonies differs in many respects, some in kind, and all in degree, from those attending the burial of the king; but those we are about to describe are altogether peculiar to Tootonga.

In the afternoon of the day of burial, the body being already in, the *fytoea*, almost every man, woman, and child, provided with a *tômè** and a piece of *boláta*, † sit down at about eighty yards from the grave. In the course of an hour the multitude collects, probably to above three thousand, all clothed in old mats, &c. and seated as just stated. One of the female mourners now comes out of the *fytoea*, and advances in front, where she calls out to the people, saying, *Mo too, bea ofi my*, Arise ye, and approach! whereupon the people get up, and, advancing about forty yards, again sit down. Two men behind the grave now begin to blow conch shells, and six others, with large lighted torches, about six feet high, and six inches thick, (made of bundles of *tômès*), next advance forward from behind the *fytoea*, descend the mount, and walk round one after another several times, between the *fytoea* and the people, waving their flaming torches in the air; they then begin to ascend the mount, at which moment all the people rise up together, and suddenly snap their *bolátas*, nearly at the same time, producing a considerable crash. They then follow the men with the torches, in a single line,

* A certain part of the cocoa-nut tree, of which torches are made.

† Part of the stem of the banana or plantain tree, used to receive the ashes falling from lighted torches.

ascending the mount and walking round the *fyto-ca*, as they pass the back of which the first six men deposit on the ground their extinguished torches, and the rest their *tómës* and *bolátas*, the mourners within thanking them for providing these things. Thus they proceed round, and return to their places and sit down. The mataboole, who has the direction of the ceremonies, now advances in front of the people, and orders them to divide themselves in parties, according to their districts; which being done, he gives to one party the business of clearing away the bushes, grass, &c. from one side of the grave, and to another to do the same in regard to another part, a third to remove such and such rubbish, &c.; so that the whole neighbourhood of the *fyto-ca* becomes perfectly clear. This being done, all the people return to their respective temporary houses. Soon after dark, certain persons stationed at the grave begin again to sound the conchs, while others chant partly in an unknown language, * and partly in *Hamoá*, a sort of song, or rather a piece of recitative. While this is going on, a number of men in the neighbourhood get ready to come to the grave, to perform a part of the ceremony which the reader will not think altogether consonant with the high character for cleanliness which we have

* The natives can give no account of what this language is, nor how they originally came to learn the words. It has been handed down from father to son, among that class of people whose business it is to direct burial ceremonies. None of them understand the words. It begins thus: *too fia o chi tóccalóu chi eio toccalóu ca me fufángo eio mandúv táuto*, &c. There are several Tonga words among it, and in all probability it is old or corrupted Tonga, though no sense can now be made of it.

given the natives : it must be considered, however, a religious rite, standing upon the foundation of very ancient custom. These men, above sixty in number, assemble before the grave, and wait farther orders. The chanting being finished, and the conchs having ceased to blow, one of the mourners comes forward, seats herself outside the *fytoea*, and addresses the people thus. "Men ! ye are gathered here to perform the duty imposed on you ; bear up, and let not your exertions be wanting to accomplish the work." Having said this, she retires into the *fytoea*. The men now approach the mount (it being dark), and (if the phrase is allowable) perform their devotions to *Cloacina*, after which they retire. As soon as it is daylight the following morning, the women of the first rank (wives and daughters of the greatest chiefs) assemble with their female attendants, bringing baskets, one holding one side, and one the other, advancing two and two, with large shells to clear up the depositions of the over night ; and in this ceremonious act of humility there is no female of the highest consequence refuses to take her part. Some of the mourners in the *fytoea* generally come out to assist, so that in a very little while the place is made perfectly clean. This is repeated the fourteen following nights, and as punctually cleared away by sun-rise every morning. No persons but the agents are allowed to be witnesses of these extraordinary ceremonies, at least it would be considered highly indecorous and irreligious to be so.

On the sixteenth day, early in the morning, the same females again assemble ; but now they are dressed up in the finest *gnatoo*, and most beautiful *Hamoas* mats, decorated with ribands and with

wreaths of flowers round their necks : they also bring new baskets, ornamented with flowers, and little brooms very tastefully made. Thus equipped they approach, and act as if they had the same task to do as before, pretending to clear away the dirt, though no dirt is now there, and take it away in their baskets. They then return to the *moaa*, and resume their mourning mats and leaves of the *ifi* tree. Such are the transactions of the fifteen days, every day the ceremony of the burning torches being also repeated. The natives themselves used to express their regret that the filthy part of these ceremonies was necessary to be performed, to demonstrate their great veneration for the high character of Tootonga, and that it was the duty of the most exalted nobles, even of the most delicate females of rank, to perform the meanest and most disgusting offices, rather than the sacred ground in which he was buried should remain polluted. For one month, from the day of burial, greater or less quantities of provisions are brought every day, and shared out to the people. On the first day a prodigious quantity is supplied ; but on every succeeding day a less quantity, gradually decreasing till the last, when, comparatively, a very small portion is brought. The expenditure, and we may say waste of provisions, is however, so great, as to require a *táboo* to be laid on certain kinds of provisions, (see vol. I. p. 111.), which lasts about eight or ten months ; and at the end of that time the ceremony of *fuccalahi* is performed to remove it.

TA'BOO. — This word has various shades of signification ; it means sacred or consecrated to a god, having the same signification as *fucca'égi* ;

it means prohibited or forbidden, and is applied not only to the thing prohibited, but to the prohibition itself, and frequently (when it is in sacred matters), to the person who breaks the prohibition. Thus if a piece of ground or a house be consecrated to a god, by express declaration, or the burial of a great chief, it is said to be *táboo*; the like if a canoe be consecrated, which is frequently done, that it may be more safe in long voyages, &c. As it is forbidden to quarrel or fight upon consecrated ground, so fighting in such a place would be said to be *táboo*, and those that fought would be said also to be *táboo*; and a man who is thus *táboo* would have to make some sacrifice to the gods as an atonement for the sacrilege, as instanced in Palavali's case. (See vol. I. p. 189). If a man be guilty of theft, or any crime whatsoever, he is said to have broken the *táboo*; and as all such persons are particularly supposed liable to be bitten by sharks, an awkward mode of discovering a thief is founded upon this notion, by making all the suspected persons go into the water, where sharks frequent, and he who is bitten or devoured is looked upon as the guilty person. If any one touches a superior chief, or superior relation, or any thing immediately belonging to him, he *táboos* himself; but this is not supposed to produce any bad consequence, unless he feeds himself with his own hands, without first removing this *táboo*, which is to be done by performing the ceremony of *môë-môë*, directly to be explained. If a person touches the body of a dead chief, or any thing personally belonging to him, he becomes *taboo*, and time alone can relieve him. (See note, vol. I. p. 133). Cer-

tain kinds of food, as turtle, and a certain species of fish, from something in their nature, are said to be *táboo*, and must not be eaten until a small portion be first given to the gods. Any other kind of food may be rendered *táboo* by a prohibition being laid on it. Fruits and flowers when *tábooed* are generally marked to be so, by pieces of white *tapa*, or a piece of plait, in the shape of a lizard or shark.* To prevent certain kinds of food from growing scarce, a prohibition or *táboo* is set on them for a time, as after the *ináchi*, or other great and repeated ceremonies; and which *táboo* is afterwards removed by the ceremony called *fúccaláhi*; but this latter term is not only applied to the ceremony which removes the prohibition, but is equally used to express the duration of the *táboo* itself, and which, therefore, is often called the time of the *fúccaláhi*. During certain ceremonies, as that of the *ináchi* and the *fala*, (see vol. I. p. 318), nobody may appear abroad, or at least in sight, it being *tabooed* to do so.†

MOE-MOE. When a person is *tabooed*, by touching a superior chief or relation, or any thing personally belonging to him, he will perform the ceremony of *môë-môë* before daring to feed himself with his own hands. This ceremony consists in touching the soles of any superior chief's feet with the hands, first applying the palm, then the back of each hand; after which the hands must

* Nevertheless, they would not refuse to pluck and eat, if Mr Mariner, or any foreigner, not influenced by such superstition, would first remove this external sign of the *táboo*.

† Any thing not *tabooed* is said to be *gaqfoá*, i. e. easy, or at liberty, a term used in contradistinction to *táboo*.

be rinsed in a little water, or, if there be no water near, they may be rubbed with any part of the stem of the plantain or banana tree, the moisture of which will do instead of washing. He may then feed himself without danger of any disease, which would otherwise happen, as they think, from eating with tabooed hands; but if any one think he may have already (unknowingly) eaten with tabooed hands, he then sits down before a chief, and taking the foot of the latter, presses the sole of it against his own abdomen, that the food which is within him may do him no injury, and that consequently he may not swell up and die. This operation is called *fota* (i. e. to press.) It is tabooed also to eat when a superior relation is present, unless the back is turned towards him; for when a person's back is turned towards another, that other may be said, in one sense, not to be in his presence. Also to eat food which a superior relation or chief has touched; and if either of these *taboos* is accidentally infringed upon, the ceremony of *fota* must be performed. If any one is tabooed by touching the person or garments of Tooitonga, there is no other chief can relieve him from his *taboo*, because no chief is equal to him in rank; and, to avoid the inconvenience arising from his absence, a consecrated bowl (or some such thing), belonging to Tooitonga, is applied to and touched, instead of his feet. In Mr Mariner's time, Tooitonga always left a pewter dish for this purpose, which dish was given to his father by Captain Cook. Véachi usually adopted a similar plan. Cava, either the root or the infusion, cannot be tabooed by the touch of any chief of what rank soever; so that a

common *tooa* may chew cava which even Tooitonga has touched.

TUOGOO CA'VA. This ceremony consists in merely leaving a small piece of cava root before a consecrated house or grave, out of respect to a god, or to the departed spirit of a chief or relation, at the same time the ceremony of *toogi* or beating the cheeks is performed, as related (vol. I. p. 93.) The *toogi*, which is performed at burials, is of a more serious nature.

LOTOO is the term used for praying; but it is more commonly applied to prayers offered up in the fields to all the gods, but particularly to Alo Alo, petitioning for a good harvest. It will be also recollected, that prayers are offered up before consecrated houses and graves.

As omens, to which they give a considerable degree of credit, and charms, which they sometimes practise, are more or less connected with their religion, we shall say something of them before concluding the present subject. Most of their omens we have already had occasion to mention, and have given instances of in the course of the narrative. As to dreams (see vol. I. chap. 4. and vol. II. chap. 1.) Thunder and lightning (vol. I. chap. 12. and vol. II. chap. 1.) Sneezing (vol. II. chap. 1.) These omens obtain almost universal credit; and they are thought to be direct indications from the gods of some event that is about to happen. There is a certain species of bird which they call *chicotá*, which is very apt to make a sudden descent, and dart close by one, making a shrieking noise. This bird they suppose to be endowed with a knowledge of futurity, and they

consider this action to be a warning of some evil that is about to happen.

As Mr Mariner was once going out with the present king, and a party of men, upon some excursion against the enemy, one of these birds made a sudden descent, passed over their heads, settled on a tree, passed over their heads again, and again settled; upon which the majority, not excepting the king, were for returning immediately; but Mr Mariner laughed at their superstition, and, to prove that the bird had no great insight into matters of futurity, he shot it with his musket: but, however, this did not prevent them from going back to their garrison; and several had a full conviction that Mr Mariner would soon be killed for this sacrilege.

In respect to the charms practised among them, we have also a few words to say. The principal is that called *tutáo*, which has already been described, vol. II. chap. 1. There are only two other practices which can well come under this head, viz. *cábe*, or rather *vangi*, which means a curse, or a malevolent order or command; and *ta nioo*, a charm to discover whether a sick person will live or die. Of the former, viz. *cábe*, we have given instances (vol. I. p. 237), from which it will appear that they are chiefly malevolent wishes, or commands, that the object may eat, or otherwise maltreat his relations or gods; and when we come to reflect that they believe in no future place of punishment, but that all human evils are the consequences of crimes, and that disrespect to one's superior relations is little short of sacrilege to the gods, these malevolent commands, however ridiculous some of them may appear to us, amount

to the most horrible curses ; for if such commands were fulfilled, nothing less than the most dreadful of human miseries would be expected to fall on the head of the sacrilegious perpetrator. But it is only when a number of curses are repeated in a string, as it were, and pronounced firmly, and with real malevolence, that they are supposed to have any effect ; and not even then, if the party who curses is considerably lower in rank than the party cursed. When a whole string is thus uttered, it is properly called *vángi*, and is often to the amount of thirty or forty in number.

As to the charm of *ta nioo*, it consists in spinning a cocoa-nut with the husk on, and judging by the direction of the upper part, when again at rest, of the object of inquiry, which is chiefly, whether a sick person will recover. For this purpose, the nut being placed on the ground, a relation of the sick person determines that, if the nut when again at rest, points to such a quarter, the east for example, that the sick man will recover. He then prays aloud to the patron god of the family, that he will be pleased to direct the nut, so that it may indicate the truth. The nut being next spun, the result is attended to with confidence, at least with a full conviction that it will truly declare the intentions of the gods at the time. The other occasions in which the spinning of a cocoa-nut is used, is chiefly for amusement, and then no prayer is made, and no degree of credit is attached to the result. The women often spin a cocoa-nut to decide some dispute at a game.

CHAPTER VIII.

THE next subject in order, is the state of the Arts and Manufactures. It has already been mentioned, that those which constitute distinct professions, being for the most part hereditary, are all exercised by men : there are others, however, some of which are practised by men, some by women, but which not being considered professional, do not constitute the business of a person's life ; nor is the term *toofonga* (artisan) applied to those who perform them. Among these are principally the art of performing surgical operations ; erecting fortifications ; making ropes, bows and arrows, clubs and spears, which are practised by men ; whilst the manufacture of *gnatoo*, mats, baskets, thread, combs, &c., constitute the occasional employment of the women, even those of rank. We shall give an account of each of the principal arts, beginning with those that are strictly professional.

FO VACA, canoe-building. As it would be impossible to give an intelligible and accurate description of this ingenious and useful art, without referring to well-executed plates, and as this has been already so ably done in Cook's and d'Entrecasteaux's Voyages, we presume it would be but an unnecessary intrusion upon the attention of the

reader to attempt entering into such a description. It may here be noticed, however, that the Tonga people have obtained a considerable share of information in the art of building and rigging canoes, from the natives of the Fiji Islands. It has already been observed, that, in all probability, the communication between these two nations, at the distance of one hundred and twenty leagues, began on the part of the Tonga people, who being situated to windward, it is very likely that one or more of their canoes were formerly drifted to the Fiji Islands by stress of weather, although they have no tradition of such a circumstance. It is highly probable that neither of them went out on a voyage of discovery, or if such an opinion be admitted, there is little doubt but that the people of Tonga first made the attempt, although the construction and rigging of their canoes were at that time far inferior. The grounds for this opinion are, first, their situation to windward; and, secondly, their superior enterprising spirit, in affairs of navigation, which may be said to constitute a feature of their national character. Their superiority in this respect is so great, that no native of Fiji, as far as is known, ever ventured to Tonga but in a canoe manned with Tonga people, nor ever ventured back to his own islands, but under the same guidance and protection. If we look to the voyage of Cow Mooala, related in Chap. 10, vol. I. we cannot but entertain a very favourable idea of his maritime skill. He sailed from the Fiji Islands for those of Tonga, but the state of the weather prevented him making them; he then steered for the Navigator's Islands; and the weather being still unfavourable,

he was drifted to Fotoona, where his canoe was destroyed, and his cargo of sandal-wood taken from him. Notwithstanding these misfortunes, as soon as another large canoe was built, he again ventured to sea, and returned to the Fiji Islands to lay in a second cargo.

The Fiji islanders make their canoes principally of a hard firm wood, called *fehi*, which is not liable to become worm-eaten; and as the Tonga Islands do not produce this wood, the natives are not able to build canoes so large or so strong as those of their instructors. All their large canoes, therefore, are either purchased or taken by force from the natives of Fiji. The natives of Tonga take the greatest pains with their canoes, polishing them with pumice-stone, and paying every attention that they are not more exposed to the weather than is absolutely necessary. The canoes of the Navigator's Islands are similar to those which were formerly in use at Tonga, but the natives of those islands never venture to the latter place but in canoes manned with Tonga people.

FONO LE, carving ornaments out of whales' teeth for the neck, and inlaying clubs, &c. with the same material. This art, as far as it regards ornaments for the neck, is of Fiji origin; but inlaying clubs, wooden pillows, &c. is their own invention. An account of the ornaments for the neck has already been given, (vol. I. p. 250.) They inlay their clubs with extraordinary neatness, considering the rude tool they employ, which is generally a *togi* (or small adze), made out of an European chisel, a piece of an old saw, or even a flattened nail, to which a handle is affixed. They only ornament those clubs which are considered

good on account of their form, or the quality of the wood, or those which have done much execution; to the latter it used to be the custom to give a proper name. Those that make these ornaments are chiefly canoe-builders.

TOOFOONGA TA'BOO, superintendents of funeral rites. These, as the name indicates, have the regulation of every thing regarding burials of principal chiefs. They are generally matabooles, and are always consulted respecting the preparations and forms of ceremony necessary on such occasions, and which are handed down by them from father to son.

TOOFOONGA TA MA'CCA, or makers of stone vaults for the burial of chiefs. The general form of these vaults has been already described, (vol. I. p. 135.) The stones used for this purpose are about a foot in thickness, and are cut of the requisite dimensions, out of the stratum found on the beaches of some of the islands.

JIA COB'E'NGA, net-making. This art is performed exactly in the same way as with us; the thread is made of the inner bark of a tree, which they call *olongá*; large nets, however, are made of plait, formed from the husk of the cocoa-nut.

TOOFOONGA TOTY'ICA, fishermen. All those who follow this profession are sailors; their mode of catching fish is chiefly with the net, though they sometimes make use of the line and hook.

LANGA FALLE, house-building. Every man knows how to build a house, but those whose business it is have chiefly to erect large houses on *maláis*, consecrated houses, and dwellings for chiefs. The general form of their houses is oblong, rather approaching to an oval, the two ends

in cookery be one proof of the civilization of a people, the natives of the South Seas have something to boast of in this respect; at least the people of the Tonga Islands can invite you to partake of at least thirty or forty different kinds of *dishes*, consisting in or prepared from one or more of the following articles, viz. pork, turtle, fowls of different kinds, fish, yams, bread-fruit, plantains, bananas, cocoa-nuts, talo, and caba (esculent roots), and mahoá, a preparation from a root of the same name. We shall give a short account of the principal preparations of food.

Baked pork. The animal is first stunned by a blow with a stick, and then killed by repeated blows on both sides of the neck. It is then rubbed over with the juicy substance of the banana tree, after which it is thrown for a few minutes on the fire, and, when warm, scraped with muscle shells or knives, and then washed. It is next laid on its back, when the cook cuts open the throat, and, drawing forth the wind-pipe and gullet, passes a skewer behind them, and ties a string tight round the latter, afterwards to be divided. He then cuts a circular piece from the belly, from four to six inches diameter, and draws forth the entrails, * separating the attachments, either by force or by the use of bamboo. The diaphragm is then divided, and the gullet, windpipe, contents of the chest, stomach and liver, are all drawn away together along with the bowels. From these the liver is sepa-

* He has already made a circular incision round the *anus*, and tied the rectum to secure the contents, lest the *interior* of the abdomen should get dirty, which they are *very careful* to avoid, as they do not otherwise wash the *inside*, which they say would spoil it.

ated to be baked with the hog ; the remainder is washed and cooked over hot embers, to be shared out and eaten in the meanwhile. The whole inside of the hog is now filled up with hot stones, each wrapped up in bread-fruit leaves, and all the pertures of the body are closed up quickly, also with leaves. It is then laid with the belly downwards, in a hole in the ground, lined with hot stones, a fire having been previously made there for that purpose, but prevented, however, from touching them, by small branches of the bread-fruit tree. A few other branches are now laid cross the back of the pig, and plenty of banana leaves strewed, or rather heaped over the whole, upon which, again, a mound of earth is raised, so that no steam apparently escapes. The liver is put by the side of the pig, and sometimes yams. By these means, a good-sized pig may be very well cooked in half an hour. A large hog is generally about half done in this way, then taken up, cut to pieces, and each piece being wrapped up separately in leaves, is cooked again in like manner. Yams, fowls, bread-fruit, and every thing that is baked, is dressed after this manner, the larger yams being cut into smaller pieces. They perform the process of boiling in earthen pots, of the manufacture of the Fiji Islands, or in iron vessels procured from ships, or in banana leaves ; they also occasionally roast food upon hot embers. As to their made dishes, the following is a list of the principal.

Vy-hoo ; fish-soup, made with a liquid preparation of cocoa-nut and water.

Vy-oófi ; boiled yams, mashed up with cocoa-nut and water.

Vy-hôpa ; ripe bananas cut in slices, and boiled with cocoa-nut and water.

Vy-chi ; a sort of jelly made of *ma*, and the juice of the *chi* root.

Vy-vi ; a sort of apple grated, mixed with water, and strained.

Bobói ; a preparation of *ma* and *chi*, forming a stronger jelly, but similar to *vychi*.

Boi ; similar to the above, but not jellied.

Fy'caky' lólo toótoo ; bread-fruit beaten up and cut into small pieces. It is eaten with a preparation of cocoa-nut, and the juice either of the *chi* or sugar-cane. It very much resembles, in appearance and taste, batter pudding, with melted butter and sugar.

Fy'caky' lólo máttá ; same as the above, eaten with the expressed juice of the cocoa-nut.

Loo-lólói ; talo leaves heated or stewed with the expressed juice of the cocoa-nut.

Loo-effénioo ; talo leaves heated with grated cocoa-nut fermented.

Loo álo he booáca ; talo leaves heated with a fat piece of pork, kept till it is *high*.

Loo táhi ; talo leaves heated with a small quantity of sea-water.

Ma me ; fermented bread-fruit.

Ma hópa ; fermented bananas.

Ma nátoo ; fermented bananas, well kneaded and baked.

Ma lolói ; fermented bananas, stewed with expressed juice of the cocoa-nut.

Lolói fekke ; dried cat-fish, stewed with the expressed juice of the cocoa-nut.

Lolói ; a baked pudding, made of *makoá* root, and the expressed juice of the cocoa-nut.

Taogoótoo ; a baked cake made of *mahoá* root, cocoa-nut, and the expressed juice of the nut.

Fucca-líli ; the powder of *mahoá* root sprinkled in hot water till it becomes a semi-jellied mass.

Ve-kálo ; a preparation of young cocoa-nuts, with their milk stewed together.

Awty ; the inside of young cocoa-nuts, and the juice of the *chi* root mixed with the milk.

Thus far with those arts that are strictly professional, and are practised by men. There are some others not professional, which are also exercised by men, viz. surgical operations, erecting fortifications, rope-making, and making bows and arrows, clubs and spears. The first will be found in the Appendix to this volume, No. II. and for the second, see vol. I. p. 94.

ROPE-MAKING. There are two kinds of rope, one made of the husk of the cocoa-nut, which is the superior sort, and the other of the inner bark of the *fow*. Although these ropes are made entirely by hand, yet even those of considerable circumference are laid with the greatest regularity. They are very elastic, and the strength of them is universally known. The husk of the cocoa-nut is first made into plait, which is then twisted into strands, and of these the rope is made. The bark of the *fow* is made at once into strands.

BOWS AND ARROWS. The bows are generally made of the wood of the mangrove, though some few of the casuarina wood. The string is made of the inner bark of a tree they call *olongá*, and is exceedingly strong. The arrows are made of reed, headed with casuarina wood. Some of these heads have three or four rows of barbs, and,

to make them more formidable, are tipped with the bone of the stingray. (See vol. I. p. 233.)

CLUBS AND SPEARS. Though the making of these be not a distinct profession, they are most commonly manufactured by the *toofoonga fo vaca*, as being expert in the use of the *togi*. Their clubs are of various shapes; but specimens of both may be seen in our museums.

The next arts to be spoken of are those practised by females, not so much as a task or labour, but as being their proper occupation.

FABRICATION OF GNATOO. This substance is somewhat similar to cotton, but not woven, being rather of the texture of paper. It is prepared from the inner bark of the Chinese paper mulberry tree.

A circular incision being made round the tree near the root with a shell, deep enough to penetrate the bark, the tree is broken off at that part, which its slenderness readily admits of. When a number of them are thus laid on the ground, they are left in the sun a couple of days to become partially dry, so that the inner and outer bark may be stripped off together, without danger of leaving any of the fibres behind. The bark is then soaked in water for a day and night, and scraped carefully with shells, for the purpose of removing the outer bark, or epidermis, which is thrown away. The inner bark is then rolled up lengthwise, and soaked in water for another day; it now swells, becomes tougher, and more capable of being beaten out into a firm texture. Being thus far prepared, the operation of *tootoo*, or beating, commences. This part of the work is performed by means of a mallet a foot long, and two inches thick, in the form of a parallelopipedon, two opposite sides being

grooved longitudinally to the depth and breadth of about a line, with intervals of a quarter of an inch. The bark, which is from two to five feet long, and one to three inches broad, is then laid upon a beam of wood about six feet long, and nine inches in breadth and thickness, which is supported about an inch from the ground by pieces of wood at each end, so as to allow of a certain degree of vibration. Two or three women generally sit at the same beam; each places her bark transversely upon the beam immediately before her, and while she beats with her right hand, with her left she moves it slowly to and fro, so that every part becomes beaten alike; the grooved side of the mallet is chiefly used first, and the smooth side afterwards. They generally beat alternately. Early in the morning, when the air is calm and still, the beating of gnatoo at all the plantations about has a very pleasing effect; some sounds being near at hand, and others almost lost by the distance; some a little more acute, others more grave, and all with remarkable regularity, produce a musical variety that is very agreeable, and not a little heightened by the singing of the birds, and the cheerful influence of the scene. When one hand is fatigued, the mallet is dexterously transferred to the other, without occasioning the smallest sensible delay. In the course of about half an hour it is brought to a sufficient degree of thinness, being so much spread laterally as to be now nearly square when unfolded; for it must be observed, that they double it several times during the process, by which means it spreads more equally, and is prevented from breaking. The bark thus far prepared is called *fetagi*, and is mostly put

aside till they have a sufficient quantity to enable them to go on at a future time with the second part of the operation, which is called *cocanga*, or printing with *coca*. When this is to be done, a number employ themselves in gathering the berries of the *toe*, the pulp of which serves for paste ; but the mucilaginous substance of the *mahoá* root is sometimes substituted for it ; at the same time others are busy scraping off the soft bark of the *coca* tree and the *tooi-tooi* tree, either of which when wrung out, without water, yields a reddish brown juice, to be used as a die. The *cobéchi*, or stamp is formed of the dried leaves of the *páoongo* sewed together so as to be of a sufficient size, and afterwards embroidered, according to various devices, with the wiry fibre of the cocoa-nut husk ; * they are generally about two feet long, and a foot and a half broad. They are tied on to the convex side of half cylinders of wood, usually about six or eight feet long, to admit two or three similar operations to go on at the same time. The stamp being thus fixed, with the embroidered side uppermost, a piece of the prepared bark † is laid on it, and smeared over with a folded piece of *gnatoo* dipped in one of the reddish brown liquids before mentioned, so that the whole surface of the prepared bark becomes stained, but particularly those parts raised by the design in the stamp. Another piece of *gnatoo* is now laid on it, but not quite so broad, which adheres by virtue of the mucilaginous qua-

* Making these *cobechis* is another employment of the women, and mostly women of rank.

† The edges of the beaten bark, which is generally knotty, and ragged, are cut off straight.

lity in the die, and this, in like manner, is smeared over; then a third in the same way; and the substance is now three layers in thickness. Others are then added to increase it in length and breadth, by pasting the edges of these over the first, but not so as there shall be in any place more than three folds, which is easily managed, as the margin of one layer falls short of the margin of the one under it. During the whole process, each layer is stamped separately, so that the pattern may be said to exist in the very substance of the *gnatoo*; and when one portion is thus printed to the size of the *cobechei*, the material being moved farther on, the next portion, either in length or breadth, becomes stamped, the pattern beginning close to where the other ended. Thus they go on printing and enlarging it to about six feet in breadth, and generally about forty or fifty yards in length. It is then carefully folded up and baked under ground, which causes the die to become somewhat darker, and more firmly fixed in the fibre; besides which, it deprives it of a peculiar smoky smell which belongs to the *coca*. When it has been thus exposed to heat for a few hours, it is spread out on a grass-plat, or on the sand of the sea-shore, and the finishing operation of *toogi hea* commences, or staining it in certain places with the juice of the *hea*, which constitutes a brilliant red varnish. This is done in straight lines along those places where the edges of the printed portions join each other, and serves to conceal the little irregularities there; also in sundry other places, in the form of round spots about an inch and a quarter in diameter. After this the *gnatoo*

is exposed one night to the dew, and the next day being dried in the sun, it is packed up in bales, to be used when required. When *gnatoo* is not printed or stained, it is called *tapa*. They make also an inferior kind of *gnatoo* of the bark of young bread-fruit trees, which however is coarse, and seldom worn, but is chiefly used for various purposes at funerals. The whole of these operations are performed by women.

In respect to mat and basket-making, they have mats of various kinds, made of strips of leaves or bark selected, dried, and otherwise prepared; all of which, except one or two of a coarser kind, are fabricated by women. The following are the names and qualities of them.

Gnafi gnafi, mats to wear, of a finer quality, made of the leaves of the *fa* or *paoongo*, that have been transplanted, in order to give them a finer and softer texture.

Gie, stronger mats made of the bark of the *fou* or *olongá*, worn chiefly by people in canoes to keep out the wet, as the water does not damage them; they appear as if they were made of horse-hair. Labillardiere mentions that he saw a woman of rank with a sort of mat made of the white hair of a horse's tail—he supposed from some horses that Cook had left there.

Fálla, mats to sleep on, made of the leaves of the *paoongo*. These are double, and are of various sizes, from six feet by three, to seventy or eighty feet by six.

La, mats for sails, made of the leaves of the *fa*; they are very strong and light.

Tucapow, mats for flooring houses, made of the young leaves of the cocoa-nut tree.

Tattóu, a sort of matting, plaited in a very ornamental way, made of young cocoa-nut leaves : used to screen the sides of houses from the weather.

Cato, baskets ; these are of various constructions ; sometimes of a sort of matting made with the leaves of the *fa*, *paoongo*, *lo acow*, &c. ; at other times of the fibrous root of the cocoa-nut tree interwoven with plait made of the husk of the nut, and have rather the appearance of wickerwork : the latter are sometimes variously stained and ornamented with beads or shells worked in. The larger and coarser baskets are generally made by men, to hold axes and other tools in ; also the baskets used to hold victuals, made of the leaves of the cocoa-nut tree, are generally made by men.

Bawlá, mats for thatching houses ; either made by men or women : frequently by the former.

Most of these mats, baskets, &c. are made by women of some rank as an amusing as well as profitable occupation, exchanging them afterwards for other things ; (See p. 97 of this volume.) Making of combs, the teeth of which consists of the mid-rib of the cocoa-nut leaf, is also an employment of women of rank. Making thread is an occupation of females of the lower order : it is performed by twisting the separate parts of the thread, in the act of rolling them with the palm of the hand along the thigh, and by a return of the hand, twisting them together the contrary way. The material of the thread is the prepared bark of the *olongá*. Needles are generally made by carpenters out of human thigh-bones, which are procured from their enemies slain in battle : the only use they have for them is to make sails.

CHAPTER IX.

UNDER the head of Religion, we have given a cursory view of the general habits of Tootonga, Veachí, and the Priests; we shall now set forth, in a similar manner, those of the rest of society, as they regard chiefs, matabooles, mooas, tooas, women and children.

Respecting the general habits of chiefs, matabooles, and mooas; the higher chiefs seldom if ever associate freely together, unless at the morning cava parties, and those meetings are to be considered, in a great measure, as visits of custom and form. The matabooles and mooas freely associate with the chiefs to whom they belong. They are their necessary attendants at cava parties, &c., and form the bulk of their fighting men and followers. They not only associate freely with one another, but also with the followers of other high chiefs, and even with those high chiefs themselves, without any reserve, excepting the requisite ceremonies of respect which occasion may require. Every high or governing chief has his *cow-nofo*, (those who settle or dwell with him), or, as they are sometimes called, *cow-mea*, (adherents), who consist of inferior chiefs and matabooles. Each of these inferior chiefs has his *cow-tungata*, or body

of fighting men, consisting chiefly of *mooas*: the *matabooles* have no *cow-tangata*. The retinue, or *cow-nofo*, of a great chief, therefore, consists of inferior chiefs (with their *cow-tangatas*) and *matabooles*; and the retinue or *cow-tangata* of an inferior chief consists of *mooas*, and perhaps, also, a few *tooas*, who have been found brave fellows. A great number of these *cow-nofo*, perhaps about eighty or ninety, actually dwell in and near the superior chief's fencing (each fencing having many houses), whilst there are many others who sleep and pass a great portion of their time at their own plantations; for not only inferior chiefs, but also *matabooles* and *mooas*, have plantations of their own. The *matabooles*, however, excepting perhaps two or three inspectors of the chief's plantations, dwell always in or near his fencing, as their presence is so often required by him for the regulation of different matters. With respect to the inferior chiefs, they generally live at their plantations; but the greater part, or at least about half of the *mooas*, dwell in the neighbourhood of the great chief to whom they belong. We shall now explain how these different individuals come to attach themselves to a particular chief. We will suppose that the present king or any other great chief has a son six or seven years of age, his playmates are the sons of the inferior chiefs, *matabooles*, and *mooas* of his father's establishment, who freely associate with him, accompany him upon excursions, and imitate, in many respects, the habits of their parents. He does not, however, designedly play the chief, and conduct himself with arrogance towards them. They know his superior rank without being reminded of it; and

although they wrestle and box, and play all manner of games with him, they never fail before they eat to perform the ceremony of *môe-môe*, to take off the *taboo* which his superior rank has imposed upon his inferior associates. In some of his country excursions, he perhaps meets with two or three of the sons of *tooas*, who by their strength and agility in wrestling, or bravery in boxing, or some other ostensible quality, recommend themselves to his notice, and therefore become also his companions. Thus they grow up in years together; and as the young chief approaches towards manhood, he does not exact, but he receives, with more or less affability, the respect and attention which his inferior associates readily pay him, and who now may be termed his *cow-tangata*, i. e. associates, supporters, and defenders of his cause. By and by the old chief dies, and the young one succeeds to his authority, and all the matabooles of his father become *his* matabooles, and the inferior chiefs and mooas also enter his service in addition to those he had before; and though several of them upon this change may choose to retire to their plantations, they are, nevertheless, in his service whenever he may call upon them.

The natives of Fiji, Hamoa, and the Sandwich Islands, who were resident at Tonga, used to say that it was not a good practice of the people of the latter place to let their women lead such easy lives; the men, they said, had enough to do in matters of war, &c., and the women ought, therefore, to be made to work hard and till the ground. No, say the Tonga men, it is not *gnale fufine* (consistent with the feminine character) to let them do hard work; women ought only to do

what is feminine. Who loves a masculine woman? besides, men are stronger, and, therefore, it is but proper that they should do the hard labour. It seems to be a peculiar trait in the character of the Tonga people, when compared with that of the other natives of the South Seas, * and with savage nations in general, that they do not consign the heaviest cares and burdens of life to the charge of the weaker sex; but, from the most generous motives, take upon themselves all those laborious or disagreeable tasks which they think inconsistent with the weakness and delicacy of the softer sex. Thus the women of Tonga, knowing how little their own sex in other islands are respected by the men, and how much better they themselves are treated by their countrymen, and feeling at the same time, from this and other causes, a patriotic sentiment, joined to their natural reserve, seldom associate with foreigners. Thus, when the Port au Prince arrived at the Sandwich Islands, the ship was crowded with women ready to barter their personal favours for any trinkets they could obtain; but how different at Lefooga! where only one woman came on board, and she was one of the lower order, who was in a manner obliged to come by order of a native, to whom she belonged as a prisoner of war, and who had been requested by one of the officers of the ship to send a female on board. Captain Cook,

* If there is any exception to this in the South Seas, it is with the natives of Otaheite; but there neither men nor women work hard. The natives of the latter place appear altogether a soft effeminate race, strongly addicted to voluptuous habits; whilst in Tonga the men are of a more noble and manly character, and the women considerably more reserved.

also, strongly notices the reserve and modesty of the females of these islands; and the observation of this accurate narrator will serve to corroborate what we have been stating. We have already noticed the humane character of the Tonga females, and in addition we beg to observe, that their behaviour as daughters, wives, and mothers, is very far from being unworthy of imitation. Children, consequently, are taken the utmost care of; they are never neglected, either in respect of personal cleanliness or diet. As they grow older, the boys are made to exercise themselves in athletic sports; the girls are made occasionally to attend to the acquirement of suitable arts and manufactures, and of a number of little ornamental accomplishments, which tend to render them agreeable companions, and proper objects of esteem. They are taught to plait various pretty and fanciful devices in flowers, &c. which they present to their fathers, brothers, and superior chiefs, denoting respect for those who fill higher circles than themselves. There is still one observation to be made with respect to females, and which is not of small importance, since it tends to prove that the women are by no means slaves to the men. It is, that the female chiefs are allowed to imitate the authority of the men, by having their *cow-fafine*, as the male chiefs have their *cow-tangata*. Their *cow-fafine* consists of the wives and daughters of inferior chiefs and matabooles; and it may be easily conceived that this tends to support their rank and independence.

The subject we are now treating of naturally leads us to speak of the domestic habits of the people. These may be considered in two points of view; first, in their more familiar, true, and un-

reserved state ; and, secondly, on the grand and extensive scale presented to foreigners by way of showing themselves off to best advantage. But as to the first, every page of our work serves as an illustration ; and with regard to the second, it would be difficult to furnish a more faithful account than has already been given in Cook's Voyages, which we regret is too long for quotation ; but to which we urge the reader to refer, both out of respect to its accuracy, and because it involves a most interesting portion of time—that in which the natives had come to the resolution of assassinating Captain Cook and his companions. *

* In describing the dexterity of the Tongans in their wrestling and boxing matches, Captain Cook observes, " Some of our people ventured to contend with them in both exercises, but were always worsted, except in a few instances, where it appeared that the fear they were in of offending us contributed more to the victory than the superiority of the person they engaged." The remark is a tolerable just one. The natives themselves mentioned the circumstance to Mr Mariner, stating that they allowed the Papalangies to get the victory sometimes, because they did not like to beat the poor fellows so much. There was probably, at the same time, a little apprehension of offending their visitors ; for it is certain, that when a man is engaged singly with a chief much superior to him, he sometimes allows himself to be beaten, or rather yields out of respect to his opponent ; and the sign by which he shows his disposition to do so is a sudden toss of the head on one side, upon which his antagonist immediately retires to his seat. There is something admirable in the perfect good humour and forbearance of temper which is always manifested on these occasions, sufficiently so to astonish natives of European countries : for on occasions when there is a general combat, (as related p. 176), even Tooitonga sometimes gets miserably handled by one of the lowest fellows in the island ; but nevertheless he retires from the games without the least inimical spirit, although perhaps with

In the account given by Cook, there is only mention made of two principal dances, viz. *mëë low folla*, and *mëë too buggi*; but there are two others of some note, called *hëa* and *oôla*. The first is one of the most ancient dances of Tonga, and is practised only by chiefs and superior mataboole's; and is a dance very difficult to execute, not only on account of the accompanying gesture, but also of the singing. The chorus is composed of ten or twelve of the chiefs or principal mataboole's, in the middle of whom sits one who beats time upon a loose flat piece of hardwood, about three feet long, and an inch and a half square, fastened only at one end upon another similar piece. This is struck by two small sticks, one in each hand, and produces a rattling sound. The difficulty of keeping the time is owing to the extreme velocity with which they beat, particularly towards the latter end. The dancers, who are all men, in the meanwhile perform their evolutions round the chorus, exhibiting a vast variety of very graceful movements with the arms and head, accompanied by expressions of countenance suitable to the character of the dance, which is that (abstractedly) to a manly and noble spirit, consistent with the mind and habits of a superior person, and therefore it is deemed essential that every chief and mataboole should learn it. As among the ancient Greeks it was thought inconsistent with the character of a gentleman not to know how to strike the lyre, so, among the Tonga people, it would be considered a mark of great ignominy *his eyes black, his mouth and nose dreadfully swelled, and, it may happen, with his arm broken; all done by a man over whom he has the power of life and death.*

rance to be unaccomplished in the graceful, manly, and expressive movements of this dance.

The night dance called *oóla* is a very ancient one in Tonga, though borrowed no doubt originally from the people of Hamoa. This dance was formerly only adopted in the Tonga Islands among the lower orders of people ; but of late, some Tonga chiefs on a visit to Hamoa were so pleased with the superior gracefulness of the *oóla*, which was danced there, that they afterwards brought it into fashion among the higher classes in Tonga, with many improvements and graceful embellishments borrowed from the former place : since which, the *oóla* of Tonga is grown quite out of use, even among the lower orders, though it was once danced in Mr Mariner's time, by order of the present king, on purpose to contrast it with the *oóla* of Hamoa. It was a very awkward exhibition in comparison with the Hamoa refinements, and probably will never be introduced again. The night-dance which Captain Cook saw (the *mée low folla*) is perhaps the only one which can be considered of Tonga invention, and is the only one accompanied throughout with Tonga songs : the rest belong to Hamoa and Nuha, and are accompanied chiefly with Hamoa songs ; for although the dance called *hea* is considered a very ancient Tonga one, there is not much doubt of its being of Hamoa extraction, and accordingly most of its songs are in that language. The *mée too buggi* is a Nuha* dance, but the songs accompanying it are Hamoa.

* The islands of Nuha lie between Hamoa and Vavaoo, and are known to navigators by the names of Traitor's Island, and Cocos Island.

Méë low folla, i. e. a dance with the arms outspread : a night-dance : it is also called *bo méü*.

Méë too buggi, i. e. a dance standing up with paddles : a day-dance.

Hea ; sometimes a day-dance, but mostly a night-dance.

Oola ; a night-dance.

These public exhibitions of dances naturally lead us to speak of their music and poetry. With regard to their musical instruments, they have already been mentioned, except the *fango-fango*, which is a sort of flute blown by the nose : it is always filled by the right nostril, the left being closed with the thumb of the left hand. There are generally five holes for the fingers, and one underneath for the thumb ; though some have six holes for the fingers, and others only four. The sound of them is soft and grave : they are only used as an accompaniment to one species of song called *oóbe*. At all concerts where there is no dancing, the singers sit during the whole time. The following are the different kinds of song.

Low folla ; this is only used with the dance so called, and is in the Tonga language.

Láve ; of a similar character with the above sung without dancing, but accompanied with motions of the hands ; also in the Tonga language.

Langi méë too buggi ; always used with the dance so called : in the Hamoa language.

Héa ; only used with the dance thus named : sometimes Tonga, but mostly Hamoa.

Híva ; similar to the above, but sung without dancing : they call European singing *híva*, because probably the *híva* is very seldom accompanied either with music or clapping of the hands : always in the Tonga language.

Oóla, singing accompanied by the dance so called. To this most of the annexed specimens belong—generally in the Hamoa language.

Fucca Nuha, or the Nuha fashion of singing. This is never accompanied with dancing, and is always sung in the Tonga language. Most of their songs are descriptive of scenery, but some of these are descriptive of past events, or of places which are out of their reach, such as *Bolotoo* and *Papalangi*. The accounts they give of the latter place are ludicrous enough. The poet describes, among other things, the animals belonging to the country, stating that in the fields there are large pigs with horns, that eat grass; and, at the *mooa*, there are houses that are pulled along by enormous birds. The women are described to be so covered with dress, that a native of Tonga, coming into a house, takes a lady for a bundle of *Papalangi gnato* (linen, &c.), and accordingly places it across his shoulder to carry it away, when, to his great amazement, the bundle jumps down and runs off. One of these songs describes the principal events that happened during Captain Cook's visit, and which, excepting a little exaggeration, is tolerably correct. Another describes the visit of Admiral d'Entrecasteaux. Another the revolution of Tonga, and the famous battle that was there fought, &c. The song in the first volume, p. 244, belongs to this class of musical composition.

Oóbe. This kind of singing is always accompanied with the *fāngo-fāngo*, (or nose-flute). The subjects of the song are much the same as those last described, but the style of music is different, being more monotonous and grave.

Tow úlo, is never accompanied with instrumen-

tal music. They are mostly short songs, sung in canoes when paddling, the strokes of the paddle being coincident with the cadence of the tune. They are very frequently sung on leaving Vavaoo, whilst paddling out of the inlet. It may not be unacceptable to give the following as an example. It is a very usual one, and expresses regret at leaving Vavaoo and its beautiful prospects, famous for the manufacture of superior *toogi hea* (gnatoo stained with the *hea*), to go to the Islands of Tofofoa and Kao, noted for making coarse mats.

Oiáooé! goáa mów téoo felów,
 Ca toógoo Móoonga-láfa, béa mo Talów!
 Goáa te hóli ger nófo; cohái ténne áloo?
 Cá toógoo Vaváoo, móe mótoo lálo,
 Láoó o'ne, móe Váoó-áca,
 Moš Hálla-vy' gi Máccapápa,
 Máttalóco, mo fānga myíle,
 A'na a Toótaw-i, béa Mofoóá,—
 Iky' téoo toó gi he hífoánga,
 Jío hífo gi he felów tafānga.
 Toógoo he toogi-héa a Háfoóloohów
 Ger vála he gnáfi-gnáfi a Tofoóá mo Káo.

Alas! we are entering upon our voyage
 By leaving Móoonga-láfa and Talów!
 Anxious am I to stay; who can wish to go?
 Departing from Vavaoo and her neighbouring isles,
 And Láoó-óne, and Váoó-áca,
 The road of springs near Maccapápa,
 Mattaloco and the myrtle plain,
 The cave of Tootaw-i, the beach of Mofoóá,—
 No longer can I stand upon high places,*
 And look downwards on the fleet of small canoes.
 We must leave the crimson *gnatoo* of Háfoóloohó
 To wear the coarse mats of Tofoóá and Káo!

* This alludes to the Hapai islands being for the most part flat; and although Tofoóá and Káo are both islands, yet they have not such steep descents as are met at Vavaoo.

The above is a translation as literal as the sense will allow of this song. It must not, however, be taken as a specimen of the best. It is given because it is the only one of this kind that Mr Mariner is acquainted with.

Such are the names of their different kinds of songs, some of which are to be considered pieces of recitative, particularly those according to the *Nuha* mode. Others again have a considerable variety of tone, and approach to the character of European music: such, for example, are some of those to which we shall directly give expression according to the European system of notation.* Those who are skilled in the composition of songs and music often retire for several days to the most romantic and retired spots of Vavaoo, to indulge their poetic genius, and then return to the *mooas* with several new compositions, which they introduce at the first opportunity. The man who it is related in the Appendix cut off his own leg,† was very expert in the composition of humorous pieces; but a man of the name Tengé was famous for the higher order of composition; he was one of the lowest *mooas* belonging to Hala A'pi A'pi, but much esteemed for his abilities. He was principal instructor of one of the classes (or bands) of singers.

With regard to the following seven specimens of musical composition, it must be noticed, that the first six belong to the kind of dance called

* They have no distinction of term between recitative and actual singing; they call it all *hiva* (to sing). This word happens to mean also the number nine.

† See Appendix, No. II.—“Surgical skill of the Tonga Islanders.”

oola, and the last to that called *mêe too buggi*. In respect of the *oola* it must be farther noticed, that it has two species of music, the one called *hiva*, and the other *langi*. The *hiva* approaches in its nature to recitative, is given without dancing, and serves as an introduction or overture to the *langi*, which is accompanied with dancing, and commences the moment the *hiva* has ceased. The *hiva*, however, is repeated several times *ad libitum*; but when the *langi* is about to commence, and the *hiva* to cease, the latter is generally ended with a sort of flourish difficult to describe, but in a louder tone of voice, and very abruptly, as if significant of a sudden rush or assault. The first specimen of the *hiva* here given admits of being thus ended, the other does not. The *langi* may also be repeated *ad libitum*, and may even be changed from one specimen into another. Thus much for the *oola*. The last specimen belongs to the dance called *Mêe too buggi*, which has no *hiva* to introduce it, but commences at once with dancing; it may also be repeated *ad libitum*. What is here given is, however, only *part* of a specimen of the *mêe too buggi*. The words of all these songs are in the Hamoa language, and are not understood, except the last, which appears to be a mixture of Hamoa and Tonga. Where there are no words, they are forgotten. The little piece quoted as a Tonga song in the Quarterly Review, No. XXXIII. p. 34, we can make no sense of; it is perhaps Hamoa, or more probably Nuha language.

1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 2679, 26

ola, and the last to that called *mêe too buggi*.

OF THE
TONGA PEOPLE.

THE POLA.

IV. ON INTRODUCTORY RECITATIVE TO THE

L.J.Vil

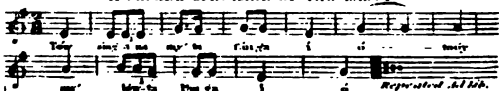


A SPECIMEN OF THE LANG.

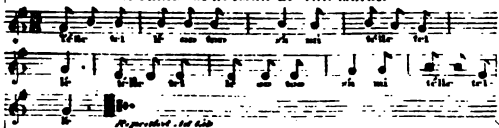
Every time the motif is repeated, the time is to be quickened, till at length it becomes exceedingly animated.



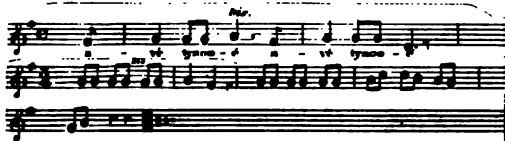
A SECOND SPECIMEN OF THE LANGLEY



A THIRD SPECIMEN OF THE LANGLEY



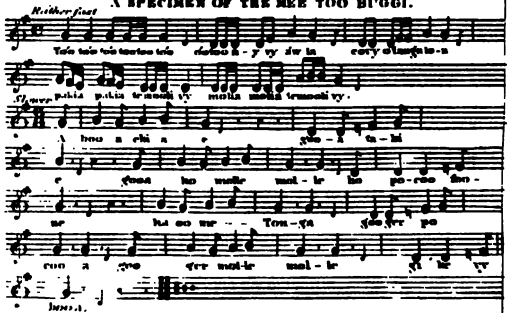
A FOURTH SPECIMEN OF THE LANCE.



ANOTHER SPECIES OF THE RIVA.



A SPECIMEN OF THE MERE TOO BIGGI.



The games and familiar pastimes in use among them are numerous ; and we shall now give a short account of each, according to the order in which they are generally esteemed.

Liagi. This is the first and most important of all Tonga games. It is one which every chief and mataboole is expected to be well acquainted with ; and no others ever attempt to learn it. It is played either by two persons, or four. For simplicity's sake, we will first suppose that two are playing. They sit opposite to each other, and make signs with the hands simultaneously. The one whose turn it is to count making one or other of three signs, i. e. by a sudden jerk of his arm, presenting either his open hand, his closed hand, or the extended index finger (the others and the thumb being clenched) : his opponent at the same moment also makes a sign, and if it happens to be the same, it becomes his turn to play, and the first gains nothing ; but if he succeeds in making one or other of these three signs, without his opponent making the same, five different times running, he throws down a little stick, of which he holds five in his left hand. It is now the other's turn to play, and he must endeavour to do the same ; and whichever in this manner disposes of his five sticks first, wins the game : but if his antagonist imitates him before he can make five signs, we will suppose at the fourth, he has a right to demand what were the three other movements on each side. If his opponent cannot mention them in the order in which they happened, and give a feigned reason for every individual motion on both sides, in the technical language of the game, according to a certain invariable system laid down, he

may begin his count again. Giving these supposed or artificial reasons for each move is the most difficult part of the game, because it will vary according to the order of each of the moves that preceded it. When four play, they sit as in our game of whist, but each is the antagonist of the one opposite to him ; and when one has got out his five sticks, he assists his partner by taking one or two of his sticks, and continuing to play. The rapidity with which these motions are made is almost incredible, and no inexperienced eye can catch one of them. The eagerness with which they play, the enthusiasm which they work themselves into, the readiness with which those that are clever give the requisite explanation to every combination of signs, always appear very extraordinary to a stranger.

Fanna Kalai : for a description of this sport, see vol. I. p. 203.

Fanna Gooma, or rat-shooting : for a description of this sport, see vol. I. p. 225.

Jia Loohe, catching pigeons with a net. This is not a very usual sport at present, though formerly it used to be. The net used for the purpose is small, with a narrow opening, affixed to the end of a rod of about twelve feet in length. The sportsman who holds it is concealed in a small cabin about five feet high, nearly in form of a bee-hive, in which there is a perpendicular slit dividing it quite in half, by which he can move his rod completely from side to side. There are eight or nine of these cabins, in each of which perhaps, there is a sportsman with his net. The only mode of entrance is by separating the two halves of the cabin from each other. These recep-

tacles are usually situated round the upper part of a raised mount. On the outside of each there is a trained pigeon tied by the leg, and near at hand stands an attendant with another trained bird, tied in like manner to the end of a very long line, which is suffered to fly out to the whole extent of the string, the other end being held by the man. The pigeon thus describes a considerable circle in the air round the mount beneath. The flight of this bird, and the constant cooing of those below, attract a number of wild pigeons to the neighbourhood, when the man by checking the string calls in his pigeon, which immediately perches upon his finger. He then conceals himself with the other attendants, in a sort of alcove at the top of the mount. The wild pigeons now approaching the tame ones, are caught in the nets by the dexterous management of the sportsmen.

Alo, catching Bonito. This is performed by a line and hook affixed to a long bamboo, and is so placed that the line falls very near the stern of the canoe, and the hook just touches the surface of the water, upon which it skims along as the canoe proceeds with velocity. The hook is not barbed, and there is no bait attached to it. The moment the fish is hooked, the fisherman, by a dexterous turn of the rod, gives the line a sweep round, and the fish swings into his hand.

Tolô throwing up a heavy spear, with intent that it shall fall on, and stick into the top of a piece of soft wood fixed on the end of a post. There are generally six or eight players on each side, and whichever party in three throws sticks in most spears wins the game. The post is about five or six feet high, and the surface of the soft

wood is about nine inches in diameter. The thrower may stand at what distance he pleases.

Fanifo, swimming in the surf. This bold and manly exercise has been well described by Cook, as seen by him at the Sandwich Islands; but the natives of Tonga use no board.

Fungatoba, wrestling; *Fetagi*, club-fighting; *Fobhoo*, boxing; *Toitacow*, a general boxing-match, have been already described. *Láffo*, or pitching beans upon a mat, attempting to strike off others that have been pitched there before.

Tow pápá, or throwing false spears at one another, to practise the eye in avoiding them.

They have a sport the name of which is forgotten; but it consists in carrying a large stone under water ten feet deep, from one post to another, at the distance of seventy yards, the party who carries the stone running along the bottom. The difficulty is to pursue a straight course: a person may thus run much faster than another can swim.

Matooa: this game is somewhat similar to *liagi*, but there is no discussion about the moves. It is usually practised by the lower orders.

Hico, throwing up balls, five in number, discharging them from the left hand, catching them in the right, and transferring them to the left again, and so on in constant succession, keeping always four balls in the air at once. This is usually practised by women. They recite verses at the same time, each jaculation from the right to the left hand being coincident with the cadence of the verse: for every verse that she finishes without missing she counts one. Sometimes seven or eight play alternately.

Hábo : this is a game similar to cup and ball, and is also practised by women only.

The natives very often amuse themselves with these games. When any dispute arises in their play, the women decide it by spinning a cocoa-nut, and the men by a wrestling match : as to a serious quarrel from this source, Mr Mariner never witnessed one during the whole time he was there. Conversation with people who have travelled is another great source of amusement to them. They are very fond of tales and anecdotes, and there are many individuals who are tolerably skilful in inventing these things, which are then mostly of a burlesque or humorous tendency, but always given as fables. The kind of conversation which appears to afford them most pleasure is, concerning the manners and customs of the people of Papalangi, as being not only strange and wonderful, but also true ! They employ themselves in conversation, not only at any time during the day, but also at night. If one wakes, and is not disposed to go to sleep again, he wakens his neighbour, to have some talk. * By and by, perhaps, they are all roused, and join in the conversation. It sometimes happens, that the chief has ordered his cooks, in the evening, to bake a pig, or some fish, and bring it in hot in the middle of the night, with some yams. In this case the torches are again lighted, and they all get up to eat their share ; after which they retire to their mats, the torches are put out, some go to sleep, and others, perhaps, talk till day-light. The first

* Sometimes two or three, at other times thirty or forty, may be sleeping in the same house.

appearance of day is the time of rising. They then get up, wrap their *gnatoos* round them, and go out to bathe either in the sea or in a pond; or, if neither is at hand, they have water poured over them out of cocoa-nut shells. They are very particular in cleaning their mouths, and frequently rub their teeth either with cocoa-nut husk or charcoal. They dry themselves with a piece of *gnatoo*, wrap their dress loosely round them, return to their houses, and oil themselves all over, generally with cocoa-nut oil scented with the aroma of flowers. Great chiefs frequently use the same oil scented with sandal-wood. When bathing, they either wear an apron of *gnatoo*, or of the leaves of the *chi* tree. When they have bathed and oiled themselves, they put on their dress with all possible neatness. That of the men consists but of one piece of *gnatoo*, measuring about eight feet by five or six: this is folded round the body in a very neat manner. There are two or three modes; but the one which is considered the most elegant, and therefore the most usual among chiefs, is represented in the frontispiece to vol. I. That part which circles round the waist is readily loosened, and brought over the head and shoulders, in case it should be necessary to go out at night. There is a band which goes round the body just above the hips, made also of *gnatoo*, but which is, for the most part, concealed by the folds that go round the waist. There is some little difference in the way in which females adjust their *gnatoos*, but the chief distinction of their dress is a small mat,* which they wear round the middle, and is about a

* It would be considered highly indecorous, and contrary to the taboo, for females to appear without this mat.

foot in breadth. Pregnant women, and old women, wear their dress in front so as to cover the breasts. Children are not encumbered with dress when at home till they are about two years old, When they go out, they have a piece of *gnatoo* wrapped round them.

Having bathed, oiled, and dressed themselves, the chiefs hold cava parties, at which women seldom attend; for as they are no great cava drinkers, they generally form a circle of their own, and eat a meal. They take cava, however, at the same time, in a small quantity; whilst the men, on the contrary, take a large quantity, and most of them very little food, as they generally eat a hearty meal about the middle of the day. The morning cava party usually lasts from two to five hours, according to the pleasure of the chiefs. After cava, the old men generally retire to their houses to sleep, or to amuse themselves with farther conversation. The younger ones follow the example or wishes of their superior chiefs, and make an excursion with them to some distant part of the island; and whilst an entertainment is preparing for them at the plantation of some friend or relation, they amuse themselves at some game, or, perhaps, in inspecting the building of a canoe, or a large house, or examining the state of the plantations; or in sailing about, if near the sea, or in fishing; or in practising dancing and singing. In these excursions the unmarried women generally accompany them. The married women, and those who choose to stay at the *mooa*, in the mean time employ themselves in one or other of the occupations suitable to their sex, or, if their husbands make an excursion to another island, they usually

take a trip with them. The very young girls are generally employed in the early part of the day in making wreaths of flowers, which they have been out to gather in the morning before sun-rise, while the dew was yet on them ; for, being plucked at that time, they remain longer fresh.

Sometimes they amuse themselves with walking near Licoo, * where there are many romantic spots. At Vavaoo, for instance, they often visit the cave of Tootáwi and the beach of Mofooe, places celebrated in the song p. 218. Concerning the person after whom the cave is named, it may be interesting to give the following account, which, Mr Mariner often heard from the natives.

A considerable time before the revolution of Tonga, when Voona was governor of Vavaoo, there lived at the latter place a *mooa* whose name was, Tootáwi. He was a man of a solitary and reflective disposition. To indulge his humour, he would often take with him provisions and retire to the northern or unfrequented part of the island near Licoo, and there saunter about among the rocks and caverns of the shore for two or three days together. He was so much in the habit of wandering over craggy and dangerous places, that it was said he could climb rocks and ascend frightful steps with a facility beyond the power of any other human being. On one occasion he was absent so long from the *mooa* that his friends were apprehensive some misfortune had befallen him ; and they commenced a search, expecting to find

* Licoo is the name given to the back or unfrequented part of any island; which is generally bold and rocky, and not fitted for the entrance of canoes. Some parts of the *Licoo at Vavaoo* were particularly romantic.

his body lying at the foot of some precipice, down which in an evil hour he had fallen. No vestige of him, however, was to be seen; and after a long time spent in the fruitless endeavour to discover his remains, they imagined he must have been devoured by a shark whilst bathing; and with this reflection they returned dejected to their houses. A few months now elapsed, when one day some carpenters, whilst employed in cutting timber in the neighbourhood of Licoo, were surprised, and not a little startled, by the sudden appearance of the long lost solitary. He no sooner saw them than he fled, and they, a little recovered from their first astonishment, pursued; but it was in vain they followed him among the cliffs; he escaped by a path known and accessible only to himself. Many months passed away, and no more was seen or heard of Tootáwi: several persons endeavoured to discover his retreat:—they called his name aloud among the rocks, but no answer was returned save the echo of their own voices. His singular conduct formed every where the common topic of discourse, and the most ardent wish of the curious was to find out the place of his resort. Some young females went out early one morning to gather flowers while the dew was yet on them; and extending their walk along Licoo, strayed into wild and unfrequented places. Whilst they were admiring the sublimity of the surrounding scenery, their attention was suddenly arrested by the appearance of smoke rising from among the neighbouring cliffs, and they resolved if possible to ascertain the cause of so unexpected a circumstance.

Animated by the hope of discovering what had been long sought for, they ascended with much difficulty a steep and craggy place, and, looking down on the opposite side, they beheld, in a small cave, the figure of Tootáwi, near a fire, preparing yams. Fear held them mute; not daring to interrupt him, and apprehensive of exciting his attention, they drew back, and descended the way they came. They ran speedily to a plantation at some distance, and announced to all they met that they had found out the abode of the recluse. A few of his friends immediately set out to visit him, and by the directions of the young women they approached the cave, at the entrance of which was Tootáwi sitting on the ground in a thoughtful posture. He did not observe them till they were too near to allow of flight. He appeared displeased at the intrusion, and earnestly begged them to leave him. There was nothing on earth that he wanted, and all their arguments were thrown away in persuading him to return to society. Finding their endeavours fruitless, they yielded to his wishes, and left him. From that time many people went on different occasions, led chiefly by curiosity, to visit his cave, but it was very seldom they found him there. Whether he had any other place of retreat, nobody ever knew. He lived principally upon yams and the juice of the cocoa-nut; and the chief furniture of his cave was a mat to sleep on. When Voona, the governor, heard that his retreat was discovered, and that many went to visit the place, he issued orders, on the occasion of a *fono* or general assembly of the people, that no one should molest him; and accordingly every respect was paid to the injunction.

Some time after this, the battle of *Tonga* having been fought, *Finow* invaded and conquered *Vavaoo*, upon which *Voona* fled to *Hamoā*. No sooner had the king established his authority in the island, than he took a guide to conduct him to the cave of *Tootáwi*, of whose extraordinary character he had heard, and whom he had a most lively desire to see. He found him, and was received as any indifferent person. *Finow* spoke kindly to him; inquired if there was any thing that could render his situation more comfortable, and offered whatever could be thought of to induce him to return to the habitations of men; but *Tootáwi* seemed equally indifferent to all; he wished for nothing but solitude. Canoes, houses, and plantations were to him matters of no value whatsoever; conversation had no charms for him, and the luxuries of life were insipid things. When *Finow* requested him to select a wife from among his numerous female attendants, he replied that it was of all things that which was most remote from his wishes. At length the king gave him an unlimited choice among the whole extent of his possessions, and in the most earnest manner entreated him to accept of something. Being thus strongly pressed, the moderate *Tootáwi* chose a wearing-mat of the kind called *gië fow*,* and this was the only article that the eloquence and kindness of *Finow* could persuade him to accept of. The king left him with sentiments of admiration, and shortly after confirmed the orders that had been formerly given to prevent any body molesting him. Thus lived *Tootáwi* for some three or four years.

* A certain kind of wearing-mat used chiefly in canoes, as it is not liable to be injured by sea-water. See p. 208.

afterwards; but one day he was found lying on the ground, stretched out dead within his cave.

But to return to our subject. About mid-day it is usual to have another meal, when the chiefs receive a number of presents, of different kinds of provisions, from their dependents or friends, which the matabooles share out. In the afternoon some again join in conversation, others go out shooting rats, &c. In the evening they have dancing and singing, which is often continued till very late at night, on which occasion they burn torches, each being held by a man, who, after a time, is relieved by another. These dances are generally kept up for about four hours after dark. When no dances are proposed, they retire to rest at sun-set, after bathing and oiling themselves, and even on these occasions the houses are lighted up with torches, during two, three, or four hours after dark, the torches being held by female domestics. It cannot be strictly said that they have any fixed times for meals, though it generally happens to be in the morning, about noon, and again in the evening; but it depends greatly upon how the chiefs are occupied, or what presents have been made to them. It frequently occurs that several presents come at the same time from different quarters; then they have a feast: but whatever they have, whether much or little, it is always shared out to all present, each having a portion according to his rank. Strangers and females generally obtain somewhat more than is due to their rank. Those who get more than they want never fail to supply others who have not enough: selfishness is a very rare quality among them. If a man has a piece of wood, though it be not enough for a meal, to

will readily give half away to any one who may want it ; and if any body else comes afterwards in like need, with the greatest good nature he will give half the remainder ; scarcely saving himself any, though he may be very hungry.

If during the day a chief, mataboole, or mooa, but particularly a chief, finds himself fatigued with walking, or any other exercise, he lies down, and some of his attendants come and perform one of the three following operations upon him, viz. *toogi-toogi*, *mili*, or *fota*, i. e. being gently beaten upon, or having the skin rubbed, or having it compressed. These several operations are generally performed about the feet and legs ; the first by constant and gentle beating with the fist ; the second by rubbing with the palm of the hand ; and the last by compressing or grasping the integuments with the fingers and thumb. They all serve to relieve pain, general lassitude, and fatigue ; they are mostly performed by the wives or female domestics of the party ; and it is certain that they give very great ease, producing a soothing effect upon the system, and lulling to sleep. Headach is found to be greatly relieved by compressing the skin of the forehead and the scalp in general. Sometimes, when a man is much fatigued, he will lie on the ground whilst three or four little children trample upon him all over ; and the relief given by this operation is very great.

Such is the history of the politics, religion, and knowledge,—and the manners, customs, and habits of the people of the Tonga Islands ; and

that remains now to be done, is to furnish an account of their language. For this purpose we have constructed a grammar and dictionary, or at least an extensive vocabulary, which contains, it is presumed, more than eight-tenths of the genuine Tonga words, accentuated as they are pronounced by chiefs and those who think it an honour to speak correctly. The greater part of those words which are omitted, are such as may be termed technical, belonging to their arts, and which, therefore, are easily forgotten, as expressing objects and actions which Mr Mariner is no longer accustomed to. At the same time it must be confessed, that there are a few other objects which are more familiar, but of which, also, by an unfortunate lapse of memory, the Tonga is forgotten. Among these we may mention the rainbow, the word for which Mr Mariner has in vain endeavoured to recover: but these are imperfections to which all human endeavours are liable. If it be asked, what is the use to us of a grammar and dictionary of the language of an uncivilized people, with whom cultivated nations have so little concern? the answer is, that as the structure of their speech forms part of the history of the human mind, it may be found in some degree interesting to the philologist, and still more so to the philosopher.

APPENDIX.

VOL. II.



APPENDIX.

No. I.

A

GRAMMAR

OF THE

TONGA LANGUAGE.

LANGUAGE which is only spoken by a nation ignorant of every principle of grammatical construction, and possessing not the most knowledge, nor the most remote idea, either in theory or practice, of the art of writing, cannot be supposed to be richly adorned with variety of words, choice of expression, or clear and accurate definitions, except of those ideas which are in common use. The rules by which it is spoken, and which can have no other security or foundation but in the constant habit of those who speak it, are nevertheless sufficiently well established; and we could but readily and for a time emancipate our minds from a sense of the nicer grammatical distinctions in our own languages, it is presumed that the Tonga dialect, and perhaps others of the same class, would be found very simple and easily to be attained. But, as it is, the wide differences of our own habits of speech, will give it the appearance of a language replete with idioms, and abounding in circumlocutions.

The orthography of this language, from Mr Mariner's pronunciation, I have settled according to the following rules: first, in respect to the vowels,

a is always pronounced as in the English words, *tar*, *car*, *papa*; or in the French article *la*, except when two consonants follow, when its sound is much less open, approaching very near to the *a*, in *man*, *can*, *began*.

e, like the English *a*, in *ray*, *say*, *day*, or the French accented *é* in *accablé ordonné*; except where a double consonant follows, or *ich*, then it is sounded as in *men*, *ten*, *den*.

i, like the English *e*, in *see*, *we*, *be*, or *h*, as it is pronounced in

- most European languages, except before a double consonant in which case it is pronounced as in *ink*, *sing*.
- O, as the long English *o*, in *mole*, *roll*, *dole*; but short before a double consonant.
- U, like the sound of the English word *you*, or *ew* in *few*, except before a double consonant, then it is short, as in *tuck*, *suck*.
- Y, like the English *i*, in *sigh*, *die*, *white*; or the German *ei*, *mein*, *sein*; but somewhat more short and sudden, perhaps rather like the English *y* in *ally*, *apply*. The same sound, when long, is expressed by the following diphthong:
- AI, like the long English *i*, in *dine*, *mine*, *whine*. It is a true diphthong, generated from the coalition of *a* and *i*, as above defined; the first being heavy, the second light.
- AO. This is a sound distinctly of two syllables, the *a* and the *o* being pronounced as defined in their respective places.
- AOO. This is a word of two syllables, the *a* and the *oo* being pronounced as defined in their places.
- AU. This is a word of one syllable, pronounced like *ow* (which see below), but somewhat longer, and yet in such a way as not to run into two syllables like *ao*, (which see above). Thus these four sounds, viz. *ao*, *ao*, *au*, and *ow*, are very nearly similar, except to a good ear; and yet it is necessary they should be thus distinguished, for three of them are words of very different meanings, *ao*, a cloud; *au*, the personal pronoun *I*, and *ow*, the possessive pronoun, *thy*. The same may be said of *fao*, a peg; *fao*, load; and *fow*, a turban: also, *tao*, spear; *tao*, to cook victuals under ground, and *tow*, war.
- AW, as in *law*, *saw*, *paw*.
- OW, as in *how*, *allow*, *now*. When the *w* is preceded by *a* or *o*, it must be joined in sound with it, not with any vowel or aspirate that may follow; as, *fawha* is to be pronounced *faw-ha*, not *faw-wha*; for in point of fact, the *w* is not in such instances a separate letter, it only serves to give a peculiar sound, as above defined, to the *a* or the *o*. *Ow* is to be pronounced short, else it will run into the sound of *au*, which see above.
- OY, as in the English words, *toy*, *coy*, &c.
- OO, like the Italian or Spanish *u*, or like *oo* in *tool*, *cool*, &c., unless one of them be marked thus, *ö*, in which case they are pronounced distinctly. When *oo* is accented, the accent is uniformly upon the latter, thus *oö*. When three *o*'s come together, the two which are not marked thus, *ö*, constitute the diphthong; or if the first of the three is accented thus, *öoo*, the two latter are the diphthong.
- As to the consonants, the following only need be particularly mentioned.

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sounded between the *b* and *p*, but it has more the sound of the *b*.

Before *a* and *o*, is hard, and partakes in like manner of a little the sound of the hard *g*. It never occurs before *e* and *i*, express the sound of the soft *c*, the letter *s* is always *s*.

The sound of this letter is scarcely known in the Tonga language. There is, indeed, a sound approaching to it, but is only the careless conversational way of pronouncing the *t*. This letter is always hard, as in *game*, *gill* (of a fish), *begin*, &c. Wherever the sound of the English soft *g* occurs, *j* is always used to express it.

This letter has not, however, *exactly* the sound of the English *j*, but between *j* and *x*, so that if the *j* in our English word *jest* were thus pronounced, it would sound between *jest* and *xest*, and not very much unlike *chest*.

is always sounded as in the English words *choose*, *change*, *sir*, &c.

The *r* is never pronounced strongly. When it follows *e* is scarcely sounded, giving merely a power to the *e* similar what it has in the French words, *le*, *me*, *te*.

as in the words *among*, *song*, *wrong*. But this sound is not be intimately joined with the following vowel. For instance, *Tonga* is not to be pronounced *Tóng-ga*, as the English reader is apt to do, but thus, *Tong-a*.

Here the *g* is not sounded strongly, but somewhat more than in the word *gnomon*.

Upon the subject of accentuation, I must observe, as a general rule (to avoid the too frequent and unnecessary use of typographical accents), that in words of two syllables the emphasis be laid on the first; in words of three syllables, it is to be laid on the middle one; and in words of four syllables, on the second and third. In all exceptions to this rule, and in some of those instances where vowels themselves form syllables, typographical accents will be placed accordingly. It is to be noted, that in words of three syllables, when the first only is accented, that the two others are light ones, and that the accent is always put upon the vowel of the emphatic syllable.

The Tonga language may be divided, like most others, into ten or nine parts of speech, and if nicer distinctions could aid in rendering the subject more clear, two or three might be added.

But we apprehend that the usual number will be found to be as many as will suffice for our purpose: and as these are always properly defined, the noun, adjective, verb, and participle, being often one and the same word, distinguished only

by the general sense of the phrase, and sometimes scarcely by that, we might be disposed to lessen rather than to increase the quantity. In respect to those parts of speech which might be superadded, they consist of a peculiar particle used before the article, noun, adjective, and pronoun, according to certain rules, signs of the plural number, signs of the tenses of verbs, and two or three others, whose uses cannot be explained in a few words. Of these we shall treat under the different parts of speech to which they are generally attached, or to which they seem most referable.

The following, then, are nine divisions of speech, which we shall adopt in the present investigation, and of which we shall discourse in this order—

Article, Noun, Adjective, Pronoun, Verb, Adverb, Conjunction, Preposition, Interjection.

THE ARTICLE.

We find in this language a very frequent use of these three particles, viz. *he*, *co*, and *coe*. On a strict investigation, however, we find that only the first, *he*, can properly be called an Article, being chiefly used before nouns, and is sometimes used to distinguish them from verbs, though it is occasionally used before what in our language would be called the participle of the present tense, by which it is converted into a sort of noun. Whereas the particle *co* is used not only before nouns, but also proper names, to mark certain significations more distinctly. Besides which, it is frequently prefixed to pronouns. As to the particle *coe*, it is only a coalition of the two former, *he* and *co*, the aspirate being dropped. Upon these considerations, I think we may venture to state, that there is but one ARTICLE in the Tonga language, viz. *he*. But as the particles *co* and *coe* seem to have a strong relation to it, we shall treat of them under the same head.

The article *he* has no distinction either of gender or number. It may be used, we believe, before all nouns, though there are some occasions where it must be dispensed with, instances of which we shall give by and by. Its use may be exemplified thus: *he tangata*, a man; *he fafine*, a woman; *he togi*, an axe. When the conjunction *mo* (and) precedes it, the aspirate is generally dropt, thus, *he togi*, *móë coola*, *móë papalangi*, *móë jiauta*; axes, and beads, and cloth, and looking-glasses. The occasions where it should be entirely left out, will be best explained when illustrating the use of the particle *co*; and some farther observations will be made upon this subject when treating of nouns.

The particle *co* is very frequently used before nouns, pronouns, and proper names. The instance where it appears most

essentially to occur, is in answer to the question *who* or *what*? and will then generally bear to be translated by the verb, it is or it was, &c. Thus, who is there? a man, *co he tangata*: what is that? an axe, *co he togi*: who was with you? a woman, *co he fafine*: it is a man, it is an axe, it was a woman, &c.

Before proper names it is used in like manner, the article being left out, as in answer to these questions, who did you see there? *co Finow*: who else did you see there? *co Toobo Nuha*. But if the names of a number of persons are mentioned, the particle *co* is only put before the first, as, who came in afterwards? *co Havili, mo Moolala, mo Talo, mo Latoo*, &c. (*mo* being a repetition of the conjunction). In like manner, it is used before the proper names of brutes and of inanimate things, as dogs, hogs, canoes, clubs, axes, &c.; for axes formerly had proper names, on account of their extreme scarcity and consequent value; and clubs also, which have become valuable on account of having been used in killing great chiefs, or from having done much execution.

Before the names of different varieties of the same species, this particle is also used, but the article *he* is omitted; as, *co tooa, co coumele, co caho-caho, co gnoo*, all which are different kinds of yam. But when speaking of the yam in general, they would put the article *he* after *co*: as *co he oofi*, the yam; that is, in answer to a question, as before.

Sometimes (not particularly in answer to a question) the name of the species and variety are both mentioned, as the chief *Ooloo Valoo*, the man *Boboto*; and in such cases the particle *co* is *always* used (the article *he* being omitted) before the proper name of the person spoken of, and *often* before the word expressing chief, man, &c.; but in this latter case (*i. e.* without the article) it seems to show that the party spoken of is supposed to be *known* to the person addressed; as *co egi co Ooloo Valoo*, the chief *Ooloo Valoo*; *co tangata co Boboto*, the man *Boboto*. If, on the contrary, the chief *Ooloo Valoo*, or the man *Boboto*, is supposed to be *unknown* to the party addressed, then the article *he*, as well as the particle *co*, would be used before *egi*, or *tangata*; as, *co he egi co Ooloo Valoo*, *i. e.* a certain chief called *Ooloo Valoo*; *co he tangata co Boboto*, a certain man named *Boboto*. *

We have intimated just now that the particle *co* is not always

* I do not mean, however, to lay down this rule as a fixed and certain one. To Mr Mariner's perceptions of the language, it appears in general correct; but he thinks they sometimes violate it through inadvertence, and, I may add, sometimes perhaps for the sake of euphony.

used before the words *egi* and *tangata*, and we shall now point out when it is not to be used. If the above phrase, *the chief Oaleo Valoo*, or *the man Boboto*, were to occur in the latter part of a sentence, the particle *co* would be left out before *egi* or *tangata*, but the article *he* would remain: as, *nai how giate au he tangata co Paloo*, there came to me the man Paloo; but if the arrangement of the sentence be altered, thus, the man Paloo came to me, then both the article and particle may be prefixed to *tangata*, as before: as, *co he tangata co Paloo nai how giate au*. These two examples, however, intimate that the man Paloo is unknown to the party addressed; but if the contrary were the case, the last form of the sentence only could be used, and the article *he* must be left out: as, *co tangata co Paloo nai how giate au*, the man Paloo came to me; but *nai how giate au co tangata co Paloo* would not be grammatically expressed for any sense.

In consequence of the frequent use of *co* before *he*, the two, in the rapidity of speech, are coalesced into one, the aspirate being omitted; thus, *coe* instead of *co he*, as *coe tangata co Boboto*. We have hitherto expressed them separately for the sake of clearness, but shall henceforth write *coe*, according to the strictest pronunciation; for *co he tangata* would not sound very well in the ears of a Tonga chief who took pains to pronounce his language correctly.

THE NOUN.

The noun has, properly speaking, neither gender nor number: i. e. the gender is distinguished neither by any peculiarity in the word, nor by any sign; and the number is only distinguished sometimes by a sign, or by some other word of singular or plural signification; but the use of this prefixed sign or word will depend upon whether the noun be significant of an animate or inanimate nature; if of an animate nature, it will depend upon whether it be a rational or irrational nature.

The singular number of inanimate beings is usually expressed by the simple noun, with the article *he* before it: as, *he togi*, an axe; *he falle*, a house. When it is intended to lay a particular stress upon the circumstance of their being only one, the numeral is used with the word *be* (only), and the article is left out: as *togi be taka*, axe only one; *falle be taka*, house only one.

When a certain and fixed number of inanimate objects are meant to be expressed, the numeral is used according to the following form: *togi e ooa*, axes two; *falle e toloo*, houses three; *vaca e fa*, canoes four; wherein it is seen that the particle *e* comes between the noun and the numeral, and which in all probabilities the article, with the aspirate omitted, and placed in this situation.

tion for the sake of euphony. When speaking of an indefinite number of inanimate things, the word *lahi* (many or several), is used before the noun, the article intervening, with its aspirate dropped, as *lahi e togi*, many the axes; *lahi e vaca*, many the canoes.

This sign of the plural, however, is not always used; as, for instance, whose axes are these? *coe togi ahai co-éni*, i. e. the axes whose these? Here there is nothing of a plural signification, for *cöéni* means *this* as well as *these*, and only the general sense or the visible objects can determine it: or it would be better perhaps to express the rule thus: the singular number is often used for the plural, when it is sufficiently evident that the plural must be meant though not expressed, as in the foregoing example.

In respect to animate beings, the singular is formed in the same way as exemplified in regard to inanimate: as, *he booaca*, a hog; *he gooli*, a dog; *he tangata*, a man; and if a particular stress is laid upon there being only one, the same form as with inanimate natures is used, provided it be an irrational living being, as *booaca be taha*, hog only one; *gooli be taha*, dog only one; and such might be the answer to the question, how many hogs, (dogs, &c.) are there; but if the word *booaca*, (*gooli*, &c.) be not repeated in the answer, then *taha* must come before *be*, as *taha be*, one only. But if the living object spoken of be a rational being, as, only one god, one man, one chief, &c. then the word *toca* (for which no particular meaning, in this case, can well be given, unless we translate it person or rational individual) must be used before *taha*, as *tangata be toca taha*, man only person one; and if in answer to such a question, as, how many men were there? the word *tangata* be not repeated in the answer, it must be constructed thus: *toca taha be*, person one only; *toca* coming first, and *be* last.

In respect to this word *toca*, another observation must be made, viz. that it is never used unless with a numeral, or some word expressive of number, as, *lahi*, many; *chi*, few.

The plural number of animate irrational beings is sometimes formed exactly in the same way as exemplified when speaking of inanimate beings, as in the following instances: if a certain, definite number be expressed, thus, *booaca e ooa*, hogs two; *gooli e toloo*, dogs three; if an indefinite number be expressed, thus, *lahi e booaca*, many hogs; *lahi e gooli*, many dogs: but if, in similar instances, rational beings were to be spoken of, then *toca* must be used, and the article *e* left out, according to this form, *tangata toca ooa*, two men; *fafine toca toloa*, three women; but if the number of rational beings be indefinite, the mode of expression will be the same as with the irrational

beings, with this only difference, that *toca* will come before *gi*, as *toca lahi e tangata*, many men; *toca lahi e hotooa*, many

There are two other modes of expressing the plural number of nouns of animate natures, and these are by the words *toonga* and *toonga*, which appear to be collective nouns, and to signify the signification of company, body, society, or multitude: *toonga* may be used indifferently, either with rational or irrational natures; always observing, that in the former case, where a numeral is used, or the word *lahi* or *chi* (many or few), *toca* must also be used, but not otherwise: as *cow tangata*, or *toonga tangata*, men, or a body of men, *cow booaca*, or *toonga booaca*, a quantity of hogs: and if besides such a collective noun a numeral be also added, then the word *toca* must be used before the numeral, as in this phrase; a body of men to the amount of a hundred; *cow tangata toca teao*; i. e. a body of men, a hundred; or *toonga tangata toca teao*.

The Tonga nouns cannot be said to have the signs of cases, or any sort of declension; and although the particle *gi* has frequently a dative signification, it is much more frequently to be taken in the sense of a preposition. The genitive case, where the proper name of a person or place is used, is often expressed by the sign *a*, as, Finow's speech, *Mafanga a Finow*: but otherwise, as in this example, the name of the person, there is no sign, as, *he kinoa he jiéna*, i. e. the name the person.

There is one more remark to make in regard to nouns expressing animate natures, (whether intelligent or not); but as this regards rather the personal pronouns which are used for them, we shall only mention it here by the way, and speak more fully upon the subject under the proper head. The remark to be made is, that when such pronouns are the subjects of a verb, or of a question, as (speaking of dogs for instance), *give them to me*; or in the question, *what did you do with them*? they admit either of a dual or plural number, accordingly as there are two or more: the dual number of the third personal pronoun (in the above sense) being *ginówooa*, and the plural number, *ginówóloo*. But more of this hereafter.

ADJECTIVES.

The words of this class, for a general rule (not without exceptions), follow the substantives whose qualities they express: as *he tangata lillé*, a good man; *he togi machila*, a sharp axe. They have no distinction of gender or number; as, *cow tangata*

* The particle *cow* is sometimes used to inanimate substances, as, *cow mya*, cordage; *cow oafi*, yams; but these are particular phrases.

good men ; *cow fufine lillé*, good women ; *lahi ke togi ma-*
several sharp axes.

the exceptions to the rule that the adjective follows the
antive, it never comes immediately before the substantive
it in one or two instances, that we can discover, and that is
the adjective (and sometimes adverb), *foo*, great, very ; and
whole, entire, single ; which always comes immediately be-
its substantives : as *foo lahi*, * very many, or it may be be-
lated as an adverb, *exceedingly* great ; *foo ita*, great anger,
it may also be rendered, very angry. *Foe ooloo*, a single
, or the whole head ; *foe ooft*, a single yam, or an entire

In other instances, where the adjective precedes the sub-
ive, some word or words always intervene. Of this we have
instance in one of the examples to the former rule, viz.
ke togi machila ; where the adjective *machila* immediately
ws its noun, serving to illustrate that rule ; and the ad-
re *lahi* comes before the noun, serving to illustrate the
nt rule, where it is seen that something intervenes, viz the
le *ke* : but for another instance, we have this, viz. he has
y axes, *gooa lahi enne togi*, i. e. are many his axes ; † here
ossessive pronoun *enne* (his) comes between the adjective
substantive.

the adjective in this, as well as other languages, is often used
substantive ; as, I regard those brave men, *ginówtóloo toa*
te ofa angi, ‡ i. e. (to) those brave (men) do I esteem give :
it is seen that the adjective *toa*, brave, is used as a substan-
signifying brave men, *tangata* being understood.

on the other hand, substantives are often used as adjectives :
tangata, a man, often signifies manly : as, *he jiéna tan-*
a manly person, i. e. a person being such as a man ought
; *he vaca Fiji*, a Fiji canoe.

Lahi may also mean great or large ; in these examples we
instances of the indeterminate nature of the elements of
Tonga language.

In this example *gooa* is the sign of the present tense, and as
is a plural signification, we translate it by the word *are*.

Here the word *ginówtóloo* implies that three or more persons
spoken of ; had there been only two, it would have been in
dual number : thus, *ginówoon*, them two, those two, &c.

word *angi* may admit of two meanings ; it may either be
verb to give, or the preposition towards ; if the first, then
(esteem) must be a substantive, as above translated ; but if
be the preposition, then *ofa* must be the verb, (to esteem,
el esteem), and the sentence may be thus translated : *thow*
(men) *I feel esteem towards*. See *angi*, under *V* *aan*.

Adjectives are for the most part the same as the substantives from which they have derived their signification ; as *lillé*, goodness ; *lillé*, good (the adj.) ; *cori*, evil ; *cori*, bad, &c.

They are frequently, however, formed from the substantives by the addition of *ia*, or *ea* : as *mafanna*, warmth, heat ; *funnaia*, warm, hot ; and where the substantive ends in *e*, are mostly formed by the addition of the letter *a* : as *gele*, clay ; *gelea* muddy, clayey.

They are also sometimes formed by repeating the substantive as *lolo*, oil ; *lolo-lolo*, oily : but it will be difficult to avoid being deceived by this rule, for there are many instances where double word is a substantive ; many where it is a verb ; and where the single word has no meaning at all, not being used in others where the single word has a meaning very different from the double word : sometimes the word is doubled to increase the degree of a quality, &c. as *cooloo-cooloo*, a species of deer ; *alo*, to hunt ; *alo-alo*, to fan ; *booi*, (no meaning) ; *booi-booi*, screen ; *coola*, beads ; *coola-coola*, red ; *hina*, a bottle ; *hina*, white ; *lillé*, good ; *lillé-lillé*, very good. The vocabulary must be often referred to, to decide this rule.

DEGREES OF COMPARISON.

What is properly called the comparative degree in this language, is formed by the addition of the word *ange* to the substantive ; and the superlative mostly by the addition of the word *to*, exceedingly. As to the word *ange*, it is often used to signify *against*, *leaning against* : and also *like*, *similar to* : all a little latitude to the first meaning, it may easily be construed to signify *being opposed to*, or *compared with* ; and this sense in which it must be taken, in quality of a sign of the comparative degree. It is also often used as a sign of according to its other meaning, viz. like, similar to, after the manner of. As to the word *obito*, it requires no farther explanation at present ; for its simple signification, *exceedingly*, is appropriated to express the superlative degree. Both the degrees follow the adjective ; as, *lillé*, good ; *lillé a ter* ; *lillé obito*, best, or exceedingly good.

For an example of the comparative degree we will give the sentence *thing is better than that*. To render this into Tongan, the principal circumstance to be attended to is the arrangement of the words ; the substantive verb, or rather the sign of the tense, will come first, and the whole sentence will run thus : *is better the thing this, than the thing that ; gooa lille a coeni gi he mea coia* ; the word *gi*, which literally means *wards*, we may translate *than*, in conformity with the speech. This is greater than that, gooa lahi ange

gi he mea coia ; i. e. is greater the thing this to the thing that, or than the thing that.

But when the subject with which the comparison is made is a proper name, the connective *gi*, which joins the subjects of comparison, is changed to *gia* ; as, Toobó is taller than Afoo, *goa laki ange Toobó gia Afoo* ; i. e. is taller (more tall, more great) Toobó than Afoo. Finow is a greater chief than Toobó. In rendering this into Tonga, the word *egi*, a chief, becomes an adjective, and the word *ange* will follow it accordingly ; as, *goa egi ange Finóv gia Toobó* ; i. e. is chiefter Finow than Toobó.

The superlative degree is signified for the most part by the word *obito*, most, very, exceedingly ; as, this axe is the best, *coe togi coeni gooa lillé obito* ; i. e. the axe this is good exceedingly. But the word *obito* may be left out, and *be* (only) used in its stead, according to this form, *this axe only is good*, which will have exactly the same meaning as the foregoing example, for it will not imply that the others are bad, but that they are not good (or inferior) compared to it ; for example, *coe togi be coeni gooa lillé*, this axe is the best, or, literally, the axe only this is good.

If, in reference to the last example given, it were intended to be implied that the axes with which the good one was compared were absolutely bad, this additional circumstance would likewise be expressed ; as, this axe is the only good one among them, *coe togi be coeni gooa lillé, ca gooa covi foólibé ginóvutóloo* ; i. e. the axe only this is good, for are bad all they ; or what is a more usual form of expression, *gooa covi foólibé he togi, coe togi be coeni gooa lillé* ; i. e. are bad all the axes, the axe only this is good. It seems rather an inconsistency to say all the axes are bad, and in the same sentence to acknowledge one of them to be good. This, however, is the Tonga idiom.

When it is required to express the superlative degree in a very extended sense, the word *obito* is repeated ; and if it is so exceeding as to be in a manner almost beyond comparison, it is repeated twice ; as, *coi togi coeni gooa lillé obito obito, obito*. But if the axes with which this exceeding good axe is compared are, on the other hand, exceedingly bad, this is to be expressed by the word *covi*, bad, with *obito* also attached, according to this form ; *coe togi foólibé coeni gooa covi obito, ca coe togi coeni gooa lillé obito, obito* ; which, word for word, is thus, the axes all these are bad exceedingly, but the axe only this is good exceedingly, exceedingly.

Lastly, the form of the superlative degree may be used even though there be only one more axe, or whatever subject it may be, to compare it with ; but this is a matter of mere choice, for the form either of the comparative or superlative degree may be used in such a case indiscriminately.

PRONOUNS.

The Tonga language may be said to have four kinds of pronouns, viz. personal, possessive, interrogative, and demonstrative.

1. There are two kinds of personal pronouns: 1st, Those which come before verbs, or at least are agents, as, *I go*; *we went*; *they love*: 2dly, Those which either are the subjects of a verb, as, *strike him*; *love her*; or are used in answer to a question, as, *who goes?* *I*; *who sings?* *he*; or are used more strongly to identify the agent, like the pronouns *myself*, *thyself*, &c. in English, when they are used in addition to the true personal pronouns; as, *I myself will go*, &c.

The personal pronouns, as agents to verbs.	Those governed by verbs or prepositions, or used in answer to questions, &c.
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I.	Te; Oo.	Au;	Gita.
Thou.	Ger.	Acóy;	Coy.
He, she, it.	Ia.	Aía;	Ia.
We.	Mow.	Gimówooa;	Gimótóloo.
—	Tow.	Gitówooa;	Gitówtóloo.
Ye.	Mo.	Gimóooa;	Gimótóloo.
They.	Now.	Ginówooa;	Ginówtóloo.

We shall speak of these several pronouns in their proper order, and first of those which are the agents to verbs.

2. *Te* and *oo*. *Te* is only used as the agent of a verb in the present tense, and comes between the sign of the tense and the verb; as, *gooa te aloo*, I go; *gooa te ofa*, I love or esteem. *Oo* is used only in the past and future tenses, and is then usually joined in one word with the sign of the tense; as, *neoo * aloo*, I went; *teoo aloo*, I shall go; *neoo ofa*, I loved or esteemed; *teoo ofa*, I shall love or esteem.

3. *Ger*, thou. This pronoun is used in all the tenses, and comes between the sign of the tense and the verb. The principal thing to be observed respecting it is, that when the sign of the present tense, *gooa*, comes before it, *gooa* is changed into *goo*; as, *goo ger mohe*, thou sleepest; *na ger mohe*, thou didst sleep; *te ger mohe*, thou shalt sleep.

* The proper sign of the past tense is *na*, but in the first person where *oo* is joined with it, it is changed into *ne*. The pronoun *te* is changed into *oo* in the future tense, probably because the sign of that tense; and a repetition of the word is ambiguous, as *tete* means almost, and *tete aloo* would not go.

4. *Ja, ha.* This pronoun follows the verb in all the tenses ; as, *goa mohe ia*, he sleeps ; *na mohe ia*, he slept ; *e * mohe ia*, he shall sleep ; though sometimes *ia* is changed for *ne*, and which is then joined to the sign of the future tense ; thus, *tenne mohe*, he shall sleep ; *tenne aloo*, he shall go ; and in the past tense *ia* is sometimes omitted, and the sign *na* changed into *nai* ; as, *nai mohe*, he slept, instead of *na mohe ia*.

5. *Mow, we.* This pronoun comes between the sign of the tense and the verb ; as, *goa mow aloo*, we are going, &c. ; but the use of it is limited to those instances in which the person spoken to is not included ; as, when one person tells another that himself and others owe him much respect, saying, we greatly esteem you, the pronoun *mow* must be used, because the person spoken to is not involved in the sense of the word *we*. (See the following.)

6. *Tow, we.* This comes also between the sign and the verb ; its use is, however, restricted to those instances where the person addressed is meant to be included ; as when one person reminds another that both of them are to go somewhere, to do something, &c. ; as, *we* (i. e. thou and I) are going the wrong way ; or, *we* (i. e. thou and I) are sitting here idle. In short, *mow* is always used in this sense, viz. I and he, or I and they ; and *tow* is always used in this, viz. I and thou, or I and you, or I, thou, and they, or I, you, and they, &c.

7. *Mo, ye ; now, they.* There are no particular observations to make respecting these pronouns ; for examples of their use, *te mo aloo*, ye shall go ; *na now nofo*, they remained, where it is seen they are placed between the sign of the tense and the verb.

In regard to the second column of pronouns, they are used either in addition to the first, the better to identify the person, by laying a greater stress ; or to distinguish the dual from the plural number ; or in answer to the question *who ?* or as the subjects of a preposition.

When a particular stress is intended to be laid, as I myself, thou thyself, &c. any of these pronouns may be used in addition to the corresponding ones in the first column, with the exceptions of *au*, *acéy*, and *ááa* ; as, *teoo aloo gila*, I will go myself ; *te ger aloo coy*, thou shalt go thyself ; *tenne aloo ia*,† he

* *Te*, the sign of the future tense, makes *e* in the third person singular.

† If it were the past tense, as, *he went himself*, it would be *nai aloo ia*, for it would sound awkward to say, *na aloo ia ia* ; therefore one of the pronouns is dropped, and the sign *na* changed

A GRAMMAR OF

Acoo falle ; my house, or houses.
 Falle aácoo ; my house, or houses.
 Ho booaca ; thy hog.
 Booaca ahó ; thy hog.
 Ana togi ; his axe, or axes.
 Togi áána ; his axe, or axes.
 Gimówooa oofi ; our yam, or yams.
 Oofi amówooa ; our yam, or yams.
 Gitówooa vaca ; our canoe, or canoes.
 Vaca atówooa ; our canoe, or canoes.
 Gimóoa aców ; your club, or clubs.
 Aców amíoa ; your club, or clubs.
 Ginówooa gooli ; their dog.
 Gooli anówooa ; their dog.

Those among the above phrases which have living beings for their subjects, may be converted into plurals by the use of the word *toonga*, (see nouns); this word coming immediately before the noun ; as, thy hogs, *ho toonga booaca*, or *toonga booaca aho* : their dogs, *ginówooa toonga gooli*, or *toonga gooli anówooa*. The particle *cow* cannot be used for the same purpose. Those which have inanimate subjects are either singular or plural, as they above stand : they may, however, admit a specific plural, by the addition of the numeral, but in no other way.

The possessive pronoun is sometimes used instead of the personal, particularly where the verbs *my* and *angi* are expressed ; as, give it to him, *angi ia ma ana*, i. e. give it for his own : give it to me, *my ia ma acoo*, i. e. give it for my own : I will give it to you, *teoo atoo ia ma ow*, i. e. I will give it for your own. The pronouns possessive of the dual and plural numbers may also be used in the same way. One more observation must, however, be made respecting the singular number, that those placed first on their respective lines cannot be used according to this rule, viz. *ecocoo*, *ho*, and *enne* ; unless some noun follows, and then these may, and not the others ; as give it for his dog, *angi ia ma enne gooli*, not *ana gooli* ; and so of the other two.

Interrogative pronouns are the following, and are never used but as interrogatories.

Co-hai ? ahái ?	Who ?
Coe-ha ?	Which
Coe-ha ? he-ha ?	What ?
Ahái ?	Whose ?

When they form part of a sentence, *he-ha* and *ahái* are always the end ; the others are always put in the beginning ; as,

Co-hai na fy ?	Who did it ?
Coe-ha te ger fili ?	Which will you choose ?

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Coe-ha te ger fy?	What will you do?
Te ger fy he-ha?	You will do what?
Coe-ha? }	What?
He-ha? }	
Coe gooli heni ahái?	Whose dog is this?

English word *what*, when applied to mankind, is rendered *o-hai*, or *ahái*, as, *co-hai tangata co-hena*, or, *coe tangata ahái*? what man is that? But when brutes, or inanimate subjects are implied, it must be rendered by *coe-ha*, or *he-coe togi co-ena he-ha*? what axe is that?

DEMONSTRATIVE PRONOUNS.

There are *co-heni* and *aheni*, this; *co-hena* and *ahena*, that. If any distinction is made between the use of *co-heni* and *aheni*; or between *co-hena* and *ahena*: it is rather more arbitrary, however, to adopt those with the particle *co* before

VERBS.

Tonga verb is exceedingly simple in construction, perhaps so than is consistent with perfect clearness of speech; very well, however, for the common purposes of discourse.

At most there are three different kinds of verbs; viz. regular, verbs irregular, and verbs defective; there are but three of the latter class in the whole language, viz. *mai*, *atoo*, and *hese*, from the way in which they are often used, may, perhaps, be considered verbs auxiliary; but more of this when we treat of them. In regard to the verbs irregular, we have only discovered, but probably there are a few others: this one will be in its proper place.

The sense of the verb substantive, I am, thou art, he is, &c., is involved in the regular verb, with the sign of the tense, the pronoun, and is seldom used alone: those which are called verbs neuter, as, to sleep, to boast, to walk, &c., are constructed the same as the verb regular; those which in other languages are called verbs passive are not known in the Tonga language; instead of saying, *he was struck by a stone*, we should say, *a stone struck him*; for *the tree was shaken by the wind*, we say, *the wind shook the tree*.

The verb has but three tenses, present, past, and future, denoted by the signs *goota*, *na*, and *te*; and three moods, indicative, imperative, and potential: the indicative is denoted by the want of any modal sign; the imperative, or precativè, by the deficiency of a modal and temporal sign; and the subjunctive by the

use of the modal sign *ger*. In respect to the order of construction in the indicative mood, first comes the sign of the tense, then the pronoun, and lastly the verb; except in the third person singular of each tense, where the pronoun is placed last. In the dual and plural numbers, the pronouns ending in *ee* and *toloo* are also expressed, and follow the verb.

THE INDICATIVE MOOD.

The **PRESENT TENSE** is denoted by the sign *gooa*, which ~~rem~~ unchanged through all persons, except the second person singular, where the *a* is dropped: the first personal pronoun is *ta*. See Pronouns.

Example.—Singular.

Gooa te aloo.	I go.
Goo ger aloo.	Thou goest.
Gooa aloo ia.	He goes.

Dual.

Gooa mow aloo gimówooa.	We (two) go (not you).
Gooa tow aloo gitówooa.	We (two) go (I and you).
Gooa mo aloo gimóooa.	Ye (two) go.
Gooa now aloo ginówooa.	They (two) go.

Plural.

Gooa mow aloo gimówtóloo.	We (three or more) go (not you).
Gooa tow aloo gitówtóloo.	We (three or more) go (I, you, &c)
Gooa mo aloo gimótóloo.	Ye (three or more) go.
Gooa now aloo ginówtóloo.	They (three or more) go.

The **PAST TENSE** is denoted by the sign *na*, which is prefixed to all the persons, except the first, where it is changed into *ne*, and is joined to the personal pronoun *oo*; in this tense, also, it must be remarked, that the third personal pronoun may either follow the verb as in the present tense, or it may be left out, and the sign changed into *nai*.

Singular.

Neoo aloo.	I went.
Na ger aloo.	Thou didst go.
Na aloo ia (or nai aloo).	He went.

Dual.

Na mow aloo gimówooa.	We (two) went (not you).
Na tow aloo gitówooa.	We (two) went (I and you).
Na mo aloo gimóooa.	Ye (two) went.
Na now aloo ginówooa.	They (two) went.

Plural.

Na mow aloo gimowtóloo.	We (several) went (not you).
Na tow aloo gitówtóloo.	We (several) went (I, you, &c.).
Na mo aloo gimótóloo.	Ye (several) went.
Na now aloo ginówtóloo.	They (several) went.

FUTURE TENSE.

This is denoted by the sign *te*, except in the third person singular, where it is changed to *e*; in this tense, as in the past, *oo* used for the first personal pronoun, instead of *te*, because *te* being also the sign of the tense, the repetition would create confusion in the signification, *tété* meaning *almost*. In this tense it must also be noticed, that the third personal sign instead of being *e*, is sometimes changed to *ténne*, and the pronoun is omitted; but this is for the most part optional. (See rule 4th of the pronouns.)

Singular.

eoo aloo.	I shall go.
e ger aloo.	Thou shall go.
e aloo ia, (or <i>tenne</i> aloo).	He shall go.

Dual.

e mow aloo gimówooa.	We (two) shall go, (not you.)
e tow aloo gitówooa.	We (two) shall go, (I and you.)
e mo aloo gimóooa.	Ye (two) shall go.
e now aloo ginówooa.	They (two) shall go.

Plural.

e mow aloo gimówtóloo.	We (several) shall go, (not you.)
e tow aloo gitówtóloo.	We (several) shall go, (I, you, &c.)
e mo aloo gimótóloo.	Ye (several) shall go.
e now aloo ginówtóloo.	They (several) shall go.

THE IMPERATIVE MOOD.

The imperative or precativ mood is chiefly denoted by the efficiency both of a modal and temporal sign; it has the second personal singular, and the first and second persons dual and plural. In the second personal singular, the pronoun *coy* or subject of the verb comes after it; but in the first and second persons, dual and plural, the pronouns *tow* and *mo* come before the verb, and the pronouns that distinguish the numbers follow the verb.

Example.—Singular.

Aloo coy.

Go thou.

or desire is signified: as, I want to eat; I wish to die. *Thin*ly, where the infinitive mood assumes still more evidently *the* nature of a noun, allowing (even in English) an adjective *ex*pressive of its quality; as, to sleep is refreshing; to die is aw-ful.

In the first case, that is to say, where object, scope or purpose is signified, the particle *ger* must be put before the word expressing the object: as, *na how ia gi heni* GER MOHE, he came here to sleep; *na aloo ia gi-hena* GER TOW, he went there to fight. *Ger mohe* and *ger tow* may here be considered the subjunctive mood, that he might sleep, that he might fight; for *ger* is actually the sign of that mood, though the pronoun *ia* is not repeated after *mohe* and *tow*, because it was already indicated after *how* and *aloo*.

In the second case, viz. where wish or desire is expressed, the noun is used without the article; as, *gooa te fia* MOHE, I wish to sleep; *gooa te fia* MATE, I wish to die; and this is exactly the form in which it may be expressed in English; as, I wish death, I want sleep; where it is seen that the noun is used without the article, as if it were the proper name of a being.

It often happens in the Tonga as well (probably) as in other uncivilized tongues, that ideas are expressed by the aid of nouns, which could not bear to be translated into cultivated languages, but as verbs, or at least as participles; though in the language to which they belong they shall have all the character of nouns, even with the article before them: as, in this sentence, *he met the man walking*; the participle *walking* would have in the Tonga the article before it, like a noun: as, *nai feccatagi* HE EVA *he tangata*, he met *the walking* (i. e. in the walk), the man. As therefore the noun in this language is proportionably so much more frequent than the verb, wherever it may be doubtful whether a word be a verb or a noun, for the sake of uniformity, we call it a noun.

The third and last form of the infinitive is where it has decidedly the character of a noun, and is therefore in the Tonga expressed with the article; (that is to say, where desire or wish is not expressed); as, to sail is pleasant, *gooa lillé he felôw*; i. e. is pleasant the sailing; *gooa lillé he mohe*, i. e. is good the sleep, or, to sleep is good.

In regard to verbs irregular, we have only discovered one, *to envy*; but it is probable there are a few others. There are two peculiarities in this verb; the first is, that the first person singular and plural of all the tenses is expressed by *amoochia*, and all *the others* by *manoo-manoo*. The second is, that in the first person singular of the present tense, neither the sign of the tense nor the personal pronoun can be used, but throughout the rest of the verb they may: thus *gooa te amoochia*, I envy, would be

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and grammar; *amoochia* alone must be used: the verb therefore will run thus;

Present tense.

Singular.	Plural.
Amoochia. *	Gooa mow amoochia.
Goo ger manoo-manoo.	Gooa mo manoo-manoo.
Gooa manoo-manoo ia.	Gooa now manoo-manoo.

Past tense.

Singular.	Plural.
Neoo amoochia.	Na mow amoochia.
Na ger manoo-manoo.	Na mo manoo-manoo.
Na manoo-manoo ia.	Na now manoo-manoo.

Future tense.

Singular.	Plural.
Teoo amoochia.	Te mow amoochia.
Te ger manoo-manoo.	Te mo manoo-manoo.
E manoo-manoo ia.	Te now manoo-manoo.

The subjunctive mood will run thus; ger amoochia, ger ger manoo-manoo, ger manoo-manoo ia, ger mow amoochia, &c.

There are three words in this language which may be used either as verbs or prepositions; these are *my*, *atoo*, and *angi*; as verbs, they mean *to give*; as prepositions, they signify *to*, or *towards*: they are to be used, accordingly, as the first, second, or third person may follow; thus, *my* signifies *to give any thing to me*, or *us*; *atoo*, *to give to thee*, or *you*; *angi*, *to give to him*, or *it*, or *them*: for example,

My ia giate au: give it to *me*.

My ia giate gimówtóloo: give it to *us*.

Teoo atoo ia giate coy: I will give it to *thee*.

Teoo atoo ia giate gimówtóloo: I will give it to *you*.

Angi ia giate ia: give it to *him*, or *her*.

Angi ia giate ginówtóloo: give it to *them*.

They mean, therefore, not only to give, but they signify, also, the direction of the gift. As prepositions, they signify not only *towards*, but also the direction in which the motion is made; and whether it be towards the first, second, or third person.

The present tense of the verb *to give* is never used by itself, the future being substituted for it: but when *my*, *atoo*, and *angi* are joined to other verbs, which is often the case where

* Or, as it is sometimes pronounced, *hamoochia*.

transferring or giving is signified, or motion towards is implied, they may be used in the present tense if the sense require it. Thus *ofa* means *to love* ; but for *I love you*, it is not sufficient to say, *gooa te ofa coy* ; the verb *atoo* must also be used : example, *gooa te ofa atoo giate coy* ; literally, *I love give to you* ; *gooa te ofa angi giate ia*, *I love give to her* : in which two examples, if *atoo* and *angi* be considered verbs, then *ofa* assumes the character of a noun ; but if they be considered prepositions, then *ofa* remains a verb, and the literal translation will run thus : *I love towards to you* ; *I love towards to her* ; in which *giate* (to) will appear superfluous. But it is not of much consequence whether they are verbs or prepositions, provided we understand how to use them. The best rule to be given is, that when the pure simple act of giving or making a present is signified, they are used without any other verb, as *teoo atoo ia giate coy*, *I will give it to thee* ; and, in this case, either the past or the future tense must be used as the sense will best indicate. In respect to their junction with other verbs, it is generally either with verbs neuter, expressing motion towards, as to fly, to swim, to walk, to go, &c., or with such other verbs, the Tonga words for which may be used either as nouns or verbs, and being nouns, may be conceived to be transferred, or, at least, to be directed from one object towards another ; thus *ofa* means, *to love* ; also *love* ; *jio* means, *to see*, or *look at* ; also, *a look* : *ta* means, *to strike* ; also *a stroke*, or *blow*, &c. as,

Teoo ofa angi giate ia : *I shall love give to her* ; or, *I shall love towards to her*.

Neoo jio atoo giate coy : *He a look gave to thee*, or, *he looked towards at thee*.

Na ta my ia giate au : *He a blow gave to me* ; or, *he struck towards at me*.

In these instances the words *my*, *atoo*, and *angi*, are perhaps best translated as verbs of giving, transferring, or directing towards ; but when they are joined with verbs of motion, they appear to assume more of the character of prepositions.

Na boona atoo he manoo giate coy : *Flew towards the bird to thee* ; i. e. the bird flew towards thee.

Neoo lelle angi gi he falle : *I ran towards to the house*.

Na lelle my ia giate au : *Ran towards he to me* ; i. e. he ran towards me.

In both cases, the words *my*, *atoo*, and *angi*, immediately follow the verb or noun to which they belong ; and if the agent of the verb be in the third person, whether a pronoun, a proper name, or any thing else, it always comes after *atoo*, *my*, or *angi*. In two of the examples last given, *he manoo* (the bird) is, and *ia* (he) follows *my*.

They also form parts of compound words : as *Miamey'*, *talatoo*, and *talangi*, which signify to tell, say, or disclose ; but the first, from *tala* and *my*, means, to inform me or us ; the second, from *tala* and *atoo*, to inform thee, or you ; the third, from *tala* and *angi*, to inform him, her, them.

As the words *my*, *atoo*, and *angi*, involve the idea of the person, the personal pronoun is often not expressed ; as, *my* means, give to me, instead of saying, *my giate au*.

ADVERBS.

Most of the adverbs are formed from adjectives by the addition of *fucca* (mode, or manner), or *ange* (like, or similar to) : when the former is used, it constitutes the first part of the adverb ; when the latter is adopted, it forms the latter part : for examples,

Mamafa. Heavy.

Lillé. Good.

Malohi. Strong.

Vy-vy. Weak.

Toa. Brave.

Matta-matta tow. Warlike.

Mamafa-ange. Heavily.

Lillé-ange. Well.

Malohi-ange. Strongly.

Vý-vý-ange. Weakly.

Fucca-toa. Bravely.

Fucca matta-matta tow. In a warlike manner.

Ita. Anger.

Bibico. Lazy.

Fucca-ita. Angrily.

Fucca-bibico. Lazily.

In the formation of the greater part of adverbs that are thus derived, these affixes may be used indifferently ; or, to speak more explicitly, any of them may be formed by *ange*, used as a suffix, and the greater part by *fucca*, used as a prefix : but as *fucca* is often employed to form verbs and adjectives, as may be seen in the Vocabulary by the list of words beginning with it, the adoption of it is not so safe as that of *ange* : for instance, *lillé* means *good* ; but *fucca lillé* means *peace, peaceful, to make a peace* ; we must therefore say, *lillé ange*, for *well*.

As there are several adverbs, chiefly those of time and place, which are not formed according to the foregoing rules, it would be well to subjoin a list of them.

Be. Only.

Behe ; tattow be. In like manner.

Tete. Almost.

Fefe. How.

Foos-be. Universally ; wholly.

Fucca taha. Together.

Gebe ; gehe-gehe. Separately.

Iký obito. Not at all.

Abé. Perhaps.

Malie. Well.

Móoni-ange. Truly.

Gí-fé ; í-fé. Where ; whither.

Heni. Here ; this place.

Gi-heni. Hither ; to this place.

Hena. There ; that place.

Gi-hena; gi-he.	Thither; to that place.	Tow-botoo gi hena.	On that side.
Gi-loto.	Within.	Gehe.	Differently; elsewhere;
Gi-tooa.	Without.		otherwise.
Gi-botoo; tow-botoo.	On one side.	He aho coeni; he ahoni.	To-day.
Gi-hage; gi-aloonga.	Upwards.	Aho-be; ahoange-be.	Daily.
Gi-hifo; gi-lalo.	Downwards.	Abongi-bongi.	To-morrow.
Gi-mooa; mooa-ange.	Forwards; in front; in presence of.	Anibó.	Last night.
Gi-mooi; mooi-ange.	Backwards; behind.	Aniafi.	Yesterday.
Gi-matów.	To the right hand.	Toki.	Latently.
Gi-hema.	To the left.	Taloo.	Since.
Me-fe.	Whence.	Aný.	Presently; by-and-by.
Me-heni.	Hence.	Tegichí.	Not yet; before that.
Me-hena.	Thence.	Afé.	When (in a future sense).
Me-aloonga; me-haga.	From above.	Anifé.	When (in a past sense).
Me-hifo; me-lalo.	From below.	Loa.	Long since; long ago.
Mamaoo.	Afar off.	Iký.	Never.
Tow-botoo gi heni.	On this side.	Cówcá.	Whilst (only used with the first person).
		Lolotonga.	Whilst (only used with the second and third persons).
		Tóë.	Again; over again.

PREPOSITIONS.

There are but few words that, strictly speaking, come under this head; and some of those that do are often not expressed. There are many others that partake so much of the nature of adverbs, that they are classed accordingly.

My; *atoo*; *angi*. To, towards. The use of these has been already explained under the head of verbs. (See *VERBS*). *My* always precedes the first personal pronoun expressed or understood: *atoo*, the second personal pronoun: *angi*, the third, or any noun.

Gi; *gia*; *giate*. To, at, among. These three words have the same signification; but *gi* is used before nouns and proper names of places; *gia* before the proper names of persons; and *giate* before pronouns.

Gi, and *gia*, also signify *than*, being used to connect the two terms of comparison: before the proper names of persons, *giá* must be used.

Gi signifies likewise, *against*, *opposite*; and *about*, or *concerning*.

Mo. With, along with, besides: it is also the conjunction *and*; it is, moreover, the pronoun *you*, *your*.

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Tai. Without; destitute of; not having. This particle is in very frequent use as a deprivative, joined to other words, like our particles *in, un, il, less, &c.*: it always precedes the word to which it is joined.

Ofi. By; at hand; near to.

Me. From; as, from Vavaoo to Lefooga.

A. Of, or belonging to; but it is only used before proper names of persons and places; as, *malanga a Toobó*, the speech of Toobo: *he gnatoo a Vavaoo*, the gnatoo of Vavaoo.

Ma. For; it is very commonly used before the possessive pronoun, when adopted instead of the personal, as, instead of saying, *my ia giate au*, give it to me, we may say, *my ia ma acoo*, give it for my.

INTERJECTIONS.

In respect to these, we need only give a list of those that are in common use.

Oiao! exclamation of surprise. (This is a word of four syllables.)

Seoóke! of surprise or astonishment; the *oo* is dwelt long upon.

Seooké! **Seookéle!** **Oiáooé!** Of pity, pain, or distress; dwelling very long upon the *é*.

Oiáoo! the same as above; dwelling long upon the *oo* as well as the *a*.

Aw-i! of pity, pain.

Wóí! of wonder.

Wi! of disgust; fye!

Ísa! of anger, vexation, and rage; dwelling long upon the *i*.

Tangi möóni! a sort of oath; solemnly declaring the truth.

Fiamo-aloo! begone; out of my sight.

Né-né! no wonder.

Io! yes indeed; well.

O'ooa! forbear; softly.

NUMERALS.

1 *taha*.

2 *ooa*.

3 *toloo*.

4 *fa*.

5 *nima*.

6 *ono*.

7 *fitoo*.

8 *valoo*.

9 *hiva*.

10 *ongofooloo*, or *ooloo*.

20 *ooa ongofooloo*, or *ooafooloo*.

30 *toloo ongofooloo*.

40 *fa ongofooloo*.

50 *nima ongofooloo*.

60 *ono ongofooloo*.

70 *fitoo ongofooloo*.

80 *valoo ongofooloo*.

90 *hiva ongofooloo*.

100 <i>těáoo</i> .	1000 <i>afe</i> .
200 <i>ooa gněáoo</i> .	2000 <i>ooa afe</i> .
300 <i>toloo gněáoo</i> .	3000 <i>toloo afe</i> .
400 <i>fa gněáoo</i> .	4000 <i>fa afe</i> .
10,000 <i>mano</i> .	20,000 <i>ooafooloo mano</i> .
11,000 <i>mano mo afe</i> .	30,000 <i>toloo ongofooloo mana</i> .
12,000 <i>mano mo ooa afe</i> .	40,000 <i>fa ongofooloo mano</i> .
13,000 <i>mano mo toloo afe</i> .	100,000 <i>giloo</i> .

In respect to further combinations of these numbers, they run thus :

11 <i>ongofooloo ma taha</i> .	21 <i>ooafooloo ma taha</i> .
12 <i>ongofooloo ma ooa</i> .	22 <i>ooafooloo ma ooa</i> .
13 <i>ongofooloo ma toloo</i> .	31 <i>toloo ongofooloo ma taha</i> .
14 <i>ongofooloo ma fa</i> .	41 <i>fa ongofooloo ma taha</i> .
101 <i>teaoo ma taha</i> .	1001 <i>afe ma taha</i> .
120 <i>teaoo ma ooafooloo</i> .	1100 <i>afe ma těáoo</i> .
121 <i>teaoo ma ooafooloo ma taha</i> .	1800 <i>afe ma valoo gněáoo</i> .

95,741 *Hiva mano, ma nima afe, ma fitoo gněáoo, ma fa ongofooloo, ma taha* : that is, nine ten-thousands, and five thousand, and seven hundred, and four tens, and one. *

It must be observed, that there are two words for ten, viz. *ongofooloo* and *ooloo*, which may be used indifferently for that number simply ; but in combinations the former only can be adopted. For *twenty* there are also two words, viz. *ooa ongofooloo*, and *ooafooloo*, either of which may be employed in combination with the digits. In regard to the number of a hundred, *těáoo*, it is never used in the plural, *gněáoo* being substituted for it : thus, 200 cannot be expressed by *ooa těáoo*, but *ooa gněáoo*.

In counting out yams and fish, they reckon by pairs, in the particular method explained in the Vocabulary under the word *teców*.

What are called ordinal numbers they express by putting the article *he* immediately before the number. This indeed is one

* Their capability of expressing such high numbers in this decimal mode appears to be suspected by some readers ; but we ought to reflect, that a people who are in the frequent habit of counting out yams, &c. to the amount of one, two, or three thousand, must become tolerably good numerators, by finding out some method of rendering the task of counting more easy.

mode of forming the plural (see NOUNS) thus, *aho e toloo*, or *ho he toloo*, means the third day, whilst it also signifies three days; but the sense in most instances sufficiently points out the distinction.

In connecting cardinal words by the conjunction *and*, they generally use the word *ma* instead of *mo*, except before *afe*, a thousand, when *mo* is more commonly used. The conjunction *a* is, however, never employed but for connecting numbers. In other occasions, this word is either the preposition *for*, or the name of a certain preparation of food.

It may appear strange that they have particular names for such high numbers as 10,000 and 100,000, *mano*, and *giloa*, for they certainly have no use for them. They often have occasion to count yams to the number of a thousand, or more, and sometimes to the amount of two or three thousand, but never higher. M. Labillardiere, however, has had the perseverance to interrogate the natives, and obtain particular names for numbers as high as 1,000,000,000,000,000!! Here, however, he is overshot the mark, and instead of names of numbers, has only furnished us with names of things very remote from his speculations at that time: for 1,000,000 he gives us *nanoo*, which has meaning that we can discover; for 10,000,000 *laolai*, which could be *lööle* (according to our spelling), which means the præstium; for 100,000,000 *laounoua* (low noa) which means non-use: 1,000,000,000 *liaguee*, which we take for *liagi*, and is the name of a game played with the hands, with which probably he made signs; for 10,000,000,000 *tolo tafai* (tole ho fās), for which see the Vocabulary: 1,000,000,000,000 *lingha* (linga) see the Vocabulary: for a higher number they give him *nava* (the glans penis): for a still higher number, *kaimaau* (ky ma ow), by which they bid him to eat up the things which they have just been naming to him; but M. Labillardiere was not probably the first subject of a sort of Tonga wit, which is very common with them. In other numbers he is tolerably correct, except in putting *oo* for *mano*, and *mano* for *giloa*. His general accuracy in respect to the numbers does him great credit.

SYNTAX.

To enter minutely into this subject, according to the usual form of grammars, would perhaps tend rather to perplex the memory than to assist the judgment; for we are not treating of language the rules of which have been before systematically registered and written down; we are at present only in the way of making an investigation, in which the reader is requested

to accompany us.* General rules have already been given under each part of speech; we shall now therefore merely furnish a few other observations in regard to construction, and give a few of the more difficult idioms of speech; and in order that the reader may be better enabled to construe the ensuing specimens of composition, and thereby arrive at the genius of the language, a strictly literal translation will be adjoined to each.

1. In the first place, it must be noticed, that the tenses of verbs are often confounded; the future is frequently used for the present, and the present for the past; thus, *I do not know* is rendered in Tonga by *iky' teoo iloa*, literally, *I shall not know*. The present tense is generally used for the past, when the action spoken of happened not long before.

2. The future tense is also often used to express *should, would, likewise can, could*: thus, *iky' teoo aloo*, I cannot go; *capéu tenne aloo*, if he should go.

3. When the future tense is used to express *can, could, would, should, &c.* and the negative is connected with it; the latter always comes immediately before the sign of the tense *ia*. It must also be observed, that, in this application of the future, the second class of personal pronouns (or those which follow verbs, and may be Englished by *myself, thyself, &c.*) may either be used or not, in addition to those that come before the verb. Note also, that in this form of the future the third person singular is always *tenne, &c.*: for example,

Iky' teoo aloo (gita); I can, could, would, or should not go.

Iky' tegger aloo (coy); thou canst, wouldst, or shouldst not go.

Iky' tenne aloo (ia); he can, could, would, or should not go.

Iky' te mow aloo (gimówooa, or gimówtóloo); we can, could, would, or should not go.

Iky' tetów aloo (gibówooa, or gitówtóloo); we can, could, would, or should not go.

Iky' temó aloo (gimówooa, or gimówtóloo); ye can, could, would, or should not go.

Iky' tenów aloo (ginówooa, or ginówtóloo); they can, could, would, or should not go.

Where the use of the pronouns *gita, coy, ia, gimówooa, &c.* is quite optional: if this form of tense is used interrogatively, there is no distinction but in the tone of voice.

4. When verbs of the same tense are repeated in a sentence,

* Mr Mariner of course only obtained a practical knowledge of the language, for the natives themselves have no other. I have depended upon him to furnish me with good composition, and upon this the whole of the present investigation is built.

or even in several consecutive sentences, the sign of the tense is often left out, except in the first.

5. The personal pronouns that come before verbs, (see PRONOUNS), and are agents of verbs, are sometimes omitted; but then the corresponding personal agents that follow verbs are used instead; as, *low gita*, I think, instead of *to low*; where it is seen that the sign of the tense is also omitted: *ca tooange gitóutóloo gi he hifoanga*, whilst we stand near the descent, (upon the heights): here *gitóutóloo* follows the verb *tooange*, but *tow* does not come before it.

6. The agent to the verb in the third person singular, whether pronoun, proper name, or noun, always follows the verb, and even other words sometimes intervene: as, *na feców giate ginóutóloo leva Tangaloo*, Tangaloo ordered to them accordingly.

7. The possessive pronoun, when a noun follows, usually has the article preceding it: as, *he now vaca*, the their canoes.

8. *Coia*, which signifies *that is, that is it, the very same*, is often separated, *co* being put at the beginning, and *ia* at the end of the sentence: as *co he leo móóni ia*, *that is the true watching or guarding*; literally, *is the watch true that*.

9. The particle *be* may generally be Englished by one of these conjunctions, *and, also, or*: often it may be translated *only*: particularly when it comes at the end of any member of a sentence, or before the pronoun *ia*: it is frequently a mere expletive. For the explanation of *co* and *coc*, see the ARTICLE. *Mo* may either be the conjunction *and*, or the pronouns *you, your*; or the preposition *with*. The particle *nc* is occasionally annexed to words for euphony's sake: as, *nofone* for *nofo*, to dwell or remain, &c.; but the *e* of this particle is scarcely pronounced; it serves, however, to lengthen the *o*, and the syllable *fone* is then pronounced like our words *cone, prone*, the same with *tacotone* for *tacoto*; *behene* for *behe*, &c.

10. Many of the minor parts of speech are often omitted; such as, *which, that, since, with, in, is, are, he, she, it, &c.*

As to particular idioms of speech, we shall take them, more or less, in the order in which they occur, in the ensuing pieces of composition.

11. *Malo* is a term of salutation, approbation, and good wishes: it may mean welcome, well done, well borne, well said, &c. When one person visits another, the latter says, *malo* your coming or arrival: the other answers, *malo* your staying here: so they may say, *malo* your harangue or speech; *malo* your work. If a man has borne a surgical operation with fortitude, they will say to him, *malo* your patience or fortitude.

12. The figure of speech which grammarians call antiphrasis is very much used in the Tonga language, not ironically, but

on the most common and the most serious occasions. If they wish to express how great any thing is, they call it *little*; or how many there are, how *few*. Instead of saying, what a number of yams are here, they will say, *here is only one yam*! For I love you much, *I don't love you at all*: hence the word *chidofa*, a term of affection and endearment, is derived from *chidoo ofa*, signifying, literally, *small towards you (my) love*; but really meaning my love for you is very great. Several examples of this figure occur in Finow's speech to the Vavaoo people on his accession to the government. The sense of the context, or the manner or voice of the speaker, always sufficiently indicates what is truly meant. This figure is also used in derision, and it must be acknowledged they have a vein for irony.

13. If a man is very brave, it is an usual form of phrase to say, he is the only brave man: if a woman is very beautiful, she is the only beautiful woman, and so with other things.

14. There are several familiar phrases which often occur in conversation, some of which it would be difficult to understand from a literal translation; such as,

Coe low; they say; it is said that.

Coe mōōni: true; it is true.

Co ho mōōni; it is your truth; you are in the right.

Gooa lillé; very well.

Na ger ifé? where hast thou been? where wert thou?

Na ifé ia? where has he been? where was he?

Iky chi; not so much as a little; not at all; also (by antiphrasis) a great deal.

Cōwca aloo au; whilst I go. Here is another instance of the pronoun *au* following the verb, instead of the pronoun *he* coming before it.

Iky obito; not at all; by no means.

Coehá? what? it means also, what is the matter.

Gooa te lillé ai; am I good there; i. e. I am glad of it.

He mea coia cōvi; the thing that bad; i. e. I am sorry for it.

Coehá na ia: I wonder at it. This seems an obscure idiom; its etymology is probably thus, *coihá* / what! *na* was, is it? (so.)

In Finow's speech, which is given the last, there are several phrases difficult to translate; for it is not only the finest piece of composition, but it has more idioms than those which precede it; for which reason it is placed after the others; and to render it more easy to be understood, we here explain those phrases which are the most difficult to comprehend.

15. *HE MOW-MOW NAI TOOBŌO HE TOW TAI TOOBŌO HE TACŌO SI MALA'I*; *he mow-mow*, the destruction; *nai*, the sign of the part *same na*, and the pronoun *ia* (he); *toobōo*, caused by, or

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which has sprung from; *he tou*, the war; *taitesooa*, unceasing; *he tacoto*, the chief lying prostrate (metaphorically, dead); *gi malai*, in the malai or place where his grave was; i. e. the destruction (which) has been caused by the war unceasing (of) the prostrate chief (now) in the malai.

16. CO LOLOTONGA ENI; *lolotonga*, period, duration; *eni*, this; i. e. now is the time.

17. GOOA FY-FY BEA-HA? *Gooa*, the sign of the present tense used for the past; *fy-fy*, to keep doing, to be incessantly doing; *bea-ha*, and what? or, and what is the result; i. e. we have been doing a great deal, (waging wars, &c.) and what good results from it.

18. TAHA HE FOO EGI MO TANGATA TOW GOOA TAW! *Taha*, one; *he foo egi*, the great chief; *mo tangata tow*, and warrior; *gooa taw*, is fallen; meaning (by antiphrasis), most of the great chiefs and warriors are fallen!

19. CO HE LOTO AHA'I? *Co he lota*, it is the disposition or wish; *ahai*, of whom? whose wish or intention is it? meaning, how could it be helped; it has happened in spite of our disposition to the contrary.

20. ILONGA BE TANGA'TA: *ilonga*, a mark, sign, or character; *be*, only; *tangata*, (of) a man, (the wisdom of a man); i. e. it is a manly or noble characteristic.

21. HE MEA COIA TAI LOW-NO'A: *he mea*, (it is) a thing; *coia*, truly; *tai low-noa*, not at all foolish; meaning, (by antiphrasis), it is a thing exceedingly foolish.

22. TOONGA MEA; *toonga*, a sign of the plural number of animate beings; *mea*, things, affairs; *toonga mea*, is used idiomatically to express persons, people.

23. O'OOA NA MO MANATOO GI HE TOW; *oooa*, desist: *na*, in case that; *mo manatoo*, you (are) thinking; *gi he tow*, about war; i. e. in case that, or if your thoughts are bent upon war; desist, or give up those thoughts.

24. OFA-BE; Oh that; would to God; let but: a contraction for *ofa-be ho egi*; which is an idiom of speech praying the gods to show so much love or mercy as to permit that, &c.

25. LAHI LE'VA HE TOW GNO'OOE, TATTO'W-BE MO IA HE TOW TOA: *lahi le'va*, great accordingly; *he tow gno'ooe*, our agricultural works; *tatto'u-be*, in like manner; *mo ia*, with it; *he tow toa*, our bravery; meaning, as the cultivation of our land becomes improved, our bravery in like proportion will become greater, as we shall have something worth fighting for.

26. COE LEO MOONI IA; *coe leo*, the guarding; *moon*, true; *ia*, that: that is the true guarding (*he tow fonnoa*, of our land), alluding to the above method, cultivating it.

27. O'OOA CHI NA MO BEHE HE MO LOTO; *oooa*, desist; *chi*, a

little; *na mo behe*, in case you say; *he mo loto*, in your minds. In case you say in your minds (so and so), desist a little from so saying; meaning (by antiphrasis), desist wholly or entirely from saying, &c.

28. MO MANATOO, CA LE'A ATOO LEVA AU, COE FUCCA-ONGA ATOO IA, HE LOTO A TOE OOMOO, MO AFOO, &c.; *mo manato*, recollect ye; *ca lea*, whilst speak; *atoo leva au*, to you accordingly I; *coe fucca-onga* is the echoing; *atoo*, to you; *ia*, it; *he loto*, (of) the minds; *a Toe Oomoo*, *mo*, *Afoo*, &c., of Toe Oomoo and Afoo, &c. Recollect, whilst I speak to you, my voice only echoes to your ears the sentiments of Toe Oomoo and Ootoo Valoo, and Afoo, and Fotoo, and Alo, and all the chiefs and matabooles of Vavaoo.

29. FILI-FILI HE MO MANACO; *fili-fili*, choose, *he mo manaco*, your wish; i. e. take your choice.

In Finow's speech, it will be observed, that the particle *ne* is occasionally attached to the ends of words for the sake of euphony, but this has been noticed before, (9).

The dialogue that immediately follows serves to show a few of the more colloquial phrases. It is the substance of an actual conversation at Vavaoo, between two young chiefs, one of whom has just arrived from Hapai. The other pieces of composition are what have already been given in the English, in the body of the work, and may be referred to, to assist the sense. The small numbers refer to the rules and idioms which have just been given. The words in the Tonga part that are put in Italics are either mere expletives, or else cannot be expressed in English without sounding so uncouthly as to darken the sense. The English words in parentheses are such as are not expressed in Tonga.

Malo felów my.

(11) Welcome (your) voyage hither.

Malo nofo mo ho egi.

Well done (your) remaining with your chiefs.

Na ger how anifé me Hapai?

Did you come when from Hapai?

Gooa bo ooa *he* mow how;
na mow mohe anibó gi Motoo.

Are days two (since) our coming; * we slept last night at Motoo.

Coe vaca gnaholo ho vaca?

Is the canoe swift, your canoe?

Seoóke! cóia be taha gooa
gnaholo he felów Hapai.

Eh! it's (the) only one is swift (15) (in) the fleet of Hapai.

* Our coming, here means beginning to come, or setting off from Hapai.

Low gita coe vaca lahi a Too-
bó Toa gooa gnaholu be taha.

Think I the canoe large of
Too-bo Toa is swift (the) only
one.

O'ooa! co mow vaca ia.

Hold! is our canoe that.

Iü! cohái foaa *he* mo cow-
vaca.

Ah indeed! who all (7) your
crew?

Coe mataboole co Mooala,
bea mo Afoo, mo cow-tangata
a Voogi.

The mataboole Mooala, also
and Afoo, and the suit of Voo-
gi.

Cohái he cow-fafine gooa
how?

Who the females (that) are
come?

Coe fafine co Atoo, bea mo
Latoo Lyfótoo Ica, mo —

The woman Atoo, also and
Latoo Lyfótoo Ica, and—

Seoóke! aena be öööfooa he
mocow-fafine: naihowiacoihá?
low-gita gooa lata be ia gi Ha-
pai.

Ah! she only (is) beautiful
(among (7) your women; has
she come for what? I think is (1)
contented only she with Hapai.

Co ho möóni! coe fonnooa
be gooa lalata ia, ca iký tegger
iloo gooa mamana gi he tamachi
co Papani.

True! (14) is the *land* only
contents her, for not (1) shall
you know (she) is enamoured
with the young man Papani.

Ne-ne enne how! hamoochia
he tama. Io! cohái mo ia.

No wonder her coming! (how
I) envy the youth! well! who
with her?

Coe fafine co Paloo, bea mo
fafine Tonga co Fekika.

The woman Paloo, also and
the Tonga woman Fekika.

Coe fafine Tonga! na mo gi
Tonga.

The Tonga woman! have been
you at Tonga?

Na mow gi-ai; co gimów-
tóloo na capachia he colo co
Nookoo Nookoo.

We have been there; (they
were (ourselves (who) did besiege
the fortress (of) Nookoo Noo-
koo.

Nai toca lahi *he* mo cow-tow?
cohai mo gimótóloo.

Was it a body large (7) your
army? who (were) with you.

Co gimówtóloo be, bea moe
cowtangata a Ata me Hihifo.

(There were) we only, also
and the adherents of Ata from
Hihifo.

Cohá foaa gooa cafo?

Who all are wounded?

Gooa toca lahi *he* mow cafo;
coe toonga jiena fa fanna he
colo: gooa mate he tangata co
Falo, bea mo Boboto; be gooa
cafo covi he tama co Powfoó,
bea Panafi.

Are persons many, or wound-
ed; the men (were) clever (at
the) bow, (of) the fortress; are
killed, the man Falo, also and
Bobota; and are wounded badly
the youth Powfoó, also Panafi.

Seoóké! mow-mow he toon-
ga tangata toa.

Alas! destroyed are (many)
brave men?

Coho mōóni! gooa mow neso
manatoo be giate ginówtóloo.

Coe faine me-fe, he faine na
ger low my.

He faine co Fekika?

Cóiabé.

Coe faine me Mafanga; iký
tegger manatoo he faine mat-
tahooa gi he abi a Motoo Lalo?
nai taggi mama he bo na tow
mohe gi-ai.

Nai tamachí he faine cóia!

Nai ge tamachí, lolotonga ho
noso gi Tonga be gooa foo loa
ho noso gi Vavaoo.

Coe tama ahái he faine
cóia?

Coe tama he mataboole co
Fotao.

Coe low, gooa toa obito ia.

Coe mōóni! nai toloo enne
cabo he tow tow gi Nooko Noo-
koo.

Te mo wo afé gi Hapai?

Iký teoo iloa: coe low, te
mow tatali heni bo valoo bea
ongofooloo.

E'ooa-ger ger aloo taoo atoo
he mea ma éooco fas gi-ai.

Gooa lillé.

Tow wo gi he fava gi lotoa?

Io, tow wo.

True! we remain regi-
only towards them.

The woman from whom
woman you spoke to me (a

The woman Fekika?

The same.

The woman from Maf-
not shall (I) you rememb
woman beautiful at the ho
Motoo Lalo? she held the
the night we slept there.

Was a child the woman

She was yet a child, i
your stay at Tonga, and is
very long your residence i
vao.

The child whose, the v
that?

Is the child (of) the
boole Fotoo.

They say, is brave exce-
ly he.

It is true! he had the
wounds (in) our battle at
koo Nookoo.

Shall you go when to F

Not shall I know (I)
say shall we remain here
or ten days.

When you are about to
will give (to you) some
for my mother there.

Very well!

Let us go to the cava
the fencing.

Yes, let us go.

The following is the story of Tangaloo and his two so-
lated p. 113 of this volume,

Tomooa eaky' he fannooa.

First peopling the la-

Coe hotooa co Tangaloo, mo The god Tangaloo, s
enne foha toca * ooa na now sons two, did they dwell
naso gi Balotoo, lotoo.

The sign of the plural number of intelligent beings. See

Now nofo-nofo bea low leva
Tangaloa gi enne foha toca-ooa,

Aloo gimóoa mo ho ohana,
mo nonofo gi mama gi Tonga.

"Vahe ooa he fonnooa, be
mo nonofo gehe-gehe:" now
aloo leva.

He hingoa he jiena lahi co
Toobó; he hingoa he jiena chi,
co Vaca Aców-ooli.

Coe tama boto obito; co ia na
tomooa gnahi he togi, moe coo-
la, moe papalangi, moe jiawta.

Coe tama, fy gehe obito, co
Toobó; fucca bico-bico.

Na nofo eva-eva beia, moe
mohe, moe manaco obito he
gnáooe enne towgeta.

Fioo he cawle enne mea, ma-
natoo ger tamatea, mo toi-toi
ger féia enne covi.

Feccatagi leva he eva enne
tehina, téia leva ger mate.

Lolotonga he how now tam-
mý me Bolotoo moe foo ita obi-
to,

Fehooi leva ia, Coehá na ger
tamate ho tehina? iky tegger
gnáooe coy ángécó ia? wi! moe
covi! síamoaloo!

Talangi gi he cow-mea a Va-
ca Aców ooli: talangi ger now
how giheni.

Now how leva, bea feców gi-
ate ginówtóloo leva Tangaloa:

Mo wo toho vaca gi tahi; mo

They (had) dwelt (a long
time) when spoke accordingly
Tangaloa to his sons two.

Go both with your wives, and
dwell in the world at Tonga.

"Divide (into) two the land,
and you dwell separately:" they
went accordingly.

The name (of) the person
large; (i. e. the elder) (was)
Tooboo; the name (of) the per-
son little; (i. e. the younger)
(was) Vaca Acowooli.

Was the young man (the lat-
ter) wise exceedingly; was he
did first make axes, and the
beads, and the papalangi (cloth),
and the looking-glass.

The young man did different-
ly very, (viz.) Toobo; (he was)
lasy.

Remained walking about only
he; and sleeping, and envying
exceedingly the works (of) his
elder brother.

Tired (of) begging his things
he bethought himself to kill
him, and concealed (himself) to
effect his evil (purpose).

Met(he)accordingly the walk-
ing, his brother, (and) struck-he
(him) accordingly to death.

At that time coming their fa-
ther from Bolotoo with great
anger exceeding,

Asked then he, Why have you
killed your brother? not could
you work (3) like him? fye!
and wicked! begone!

Tell to the family of Vaca
Acowooli: tell (them) that they
come hither.

They came accordingly, when
commanded to them thus Tan-
galoa:

You go (and) launch canoes

felów gi tocalów gi he fonnooa lahi gi-ai, mo nonofo ai : to sea; and sail to the east, to (the) land great there, and dwell there.

Be mo gili tea ange-be-co mo loto, coe loto lillé : And your skin (be it) white just like your mind, it is a mind good :

Te mo boto, gnahi togi, moe coloa fooli-be, be mo vaca lahi. Shall you (be) wise, making axes, and riches all-whateoever, and also canoes large.

Cowca aloo su talangi gi he matangi ger how me mo fonnooa gi Tonga. In the mean time, go I (to) tell to the wind that (it) come from your land to Tonga.

Iký chi te now felów giate gimótóloo moe now vaca covi. (But) not little, (i. e. not all) shall they sail to you with their canoes bad.

Lea-angi lewa Tangaloo gi he towgete, tegger ooli-ooli coy, co mo loto covi ; be ger sese. Spoke thus Tangaloo to the elder brother, shall you (be) black, as your mind (is) bad; and you (shall be) destitute.

Iký obito tegger mea lillé, iký tegger aloo gi he fonnooa ho tehina ; fefe tegger aloo ai, moe mo vaca covi ? Not much shall you (have) things good ; not shall you go to the land (of) your brother ; how can you go there with your canoes bad ?

Co ho tehina be tenne how gi Tonga fúccatów mo gimótóloo. Your brother only shall come to Tonga to trade with you.

The following is the song of which the translation was given in the first volume, p. 244, it belongs to the Nuha mode of composition. (See chap. IX. of this vol.)

Mo nofo-nofó talanóu gia Vavaoo Tooa Licoo bea behe my he toonga fafine, We remained talking about Vavaoo Tooa Licoo when said to us the women,

Tow aloo fononga gi Licoo ger mamata he hifo he láä : tow fonongo gi he maboo he manoo mo he tangi he loobe. Let us go (a) walk to Licoo, that (we may) behold the going down (of) the sun : we (will) listen to the singing (of) the birds, and the lamentations (of) the wood-pigeon.

Tow toli he cacala gi he hí-fúanga gi Matawto. We will gather flowers near the precipice at Matawto.

Tow nofo-nofó bea tow toofa wé tatali omý me Licoo Oné. We (will) remain, and we (will) share out the provisions brought us from Licoo Oné.

Tow cowcow gi tahi, bea tow We (will) bathe in the sea

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lanoo gi he Vao Aca mo tow taký he fango nanamoo: tow tooi cacala, mo tow fi he chi he tow toli me Matawto.

and we (will) rineas in the Vao Aca, and we (will) anooint (with) oil sweet-scented: we (will) string flowers, and we (will) plait the *chi* (which) we (have) plucked from Matawto.

Ca tooange gitówtóloo gi he hifoanga gi Ana Manoo, tow jio hifo mo tai-manava * gi he mamao he tahi gi-lalo.

Whilst (are) standing we upon the precipice at Ana Manoo, we (will) look down without breath, in the distance (upon) the sea below.

Gooa tow loto manatoo, he foo matangi gooa mabooange my me he foo toa gi toogoo oota gi tafanga-fanga.

As our minds (are) reflecting, the great wind whistles towards us from the great (lofty) Toa-trees in the inland upon the plains.

Gooa te loto lahi † he mamata he gnaloo gi-lalo, footeange noa-ai be ger lyigi he macca fefeca.

Is (to) me (the) mind large, beholding the surf below, endeavouring in vain to tear away the rocks firm.

Ha mea coia covi he tow nofone (‡) gi he nofo giate ginowtoloo gi Mooa.

The thing that bad (by periph. good, viz.) the our state (i. e. thus employed) to (i. e. compared with) the state among those at the Mooa. ‡

Gooa ifi-afi, tow aloo gi Mooa: fonongo! gooa ongo my he langi: gooa now aco he bo-oola ger fy abó gi he Maláí gi Tanea?

(It) is evening, (let) us go to (the) Mooa: hark! there sounds to me the band of singers: are they practising a *bo-oola* to perform to-night at the Malai at Tanea?

Tow aloo gi-ai.

Let us go there.

Iký te tow manatoo gi he tow oolooagi nofo, lolotonga gooa tegichí lyigi he tow, he tow fonnooa.

Not shall we think (by periph. we shall deeply think) to our former state (of affairs), whilst not yet (had) torn the war our land.

Oiaooé! coe mea fucca-ma-

Alas! (it) is a thing terrible,

* Breathless, meaning with wonder and astonishment.

† Loto lahi, means here, a mind elevated with the sublime.

‡ To render this into more intelligible English, we may express it thus: "Our state when thus employed will be indeed happy in comparison with the state of those engaged in common affairs of life."

navahe co lie tow : vackyange the war ; behold is bushy (~~o-war~~
 gooa váooa he fonnooa bea gooa grown with weeds and bushes)
 mate covi he toonga tangata. the land, and are dead sadly

Gooa nofo noa ai-be ho-egi : Are remaining unsettled there
 iký te now fa tango toca-taba our chiefs : not shall they much
 be he mahina gi he now scao- wander singly (by) the moon-
 agi. light to their mistresses.

O'ooa-na tow manatoo-natoo : Desist us reflecting : how can
 cohe-loto gooa tow he tow fon- it be helped is (at) war our
 nooa. land.

Co he fonnooa co Fiji nai The land (of) Fiji has brought
 omy' he tow gi he tow fonnooa the war to our land (of) Ton-
 co Tonga, bea gooa tow tooboo ga, and (as) it is, let us act ac-
 leva ange-co ginówtóloo. cordingly like them : (i. e. like
 the Fiji people).

O'ooa na tow manatoo-natoo, Desist us (being) melancholy
 tow mate abé abongi-bongi. (i. e. let us be merry), we (shall
 be) dead perhaps to-morrow.

Tow vala he chi-coola bea Let us dress (with) the chi-
 tow nawagi he tapa he gnato, coola, and let us bind our waists
 tow y he fow he tow toci jiale, with tapa (of) the gnato: we
 bea tow cahooa he hooni ger (will) put on the head-dress
 fueca-háänge tow gnano-guano. (made of) our strung jiale-
 flowers, and (put on) our neck-
 laces (of) the hooni-flower to
 show off our sun-coloured skins.

Fonongo-ange he mavava he Listen to the applauses (of)
 toonga ky fonnooa. the multitude : (i. e. mark how
 they praise us).

Gooa hili he oola : he gooa Now is ended the oola ; and
 toofa he genanga he tow ca- (they) are distributing the ma-
 tooanga ; tow aloo abongi-hon- terials (of) our feast : let us go
 gi mooa. to-morrow to the mooa.

Iký he holi-my he toonga Not (are) eager towards us
 tangata cawleange tow twinga (meaning, are very eager) the
 cacala, bea beheange he now (young) men begging our
 laboo my. wreaths (of) flowers, and thus
 their flattery towards us.

" He-mea-coia tai óéóéfooa They (are) not beautiful, our
 he tow toonga fafine me Licoo, (young) women (coming) from
 iký he lillé he now gili gnagnana Licoo, * not good their skins
 gooa tattów he now nanamoo sun-coloured ; is to be compar-

* (By periphrasis) our young women from Licoo are exceed-
 ingly beautiful, the complexion of their skins is very good, &c.

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mo he hifoanga gi Mataloco mo ed their fragrance, with the pre-
Vybooa, gooa te holi ger aloo cipice at Mataloco, and Vy-
gi Licoo, tow aloo gitówtóloo booa: I am anxious to go to
abongi-bongi. " Licoo: let us go (we) ourselves
to-morrow.

The following is the speech which Finow the Second made on his coming into power; it may be considered the best piece of Tonga composition. See vol. I. p. 323.

Mo fonogo my gimótóloo, Ye, listen to me, chiefs and
Ho-Egi, mo Tangata tow! warriors!

Capów gooa ai taha giate gi- If there be one among you is
mótóloo gooa tai-lata he tow discontented (with) our state (of
nofone (9) co lolotonga eni (16) affairs) now is the time to go to
ger aloo gi Hapai; Hapai;

Ca iky' obito teoo toogo he For not at all will I permit
taha ger nofo gi Hafaooloo How one to remain at Hafaooloo How
mo enne loto tai-lata mo féaloo- with his mind discontented and
ági. wandering.

Na mainafa ecoo loto he ma- Has been heavy my mind, be-
mata he foo mow-mow nai too- holding the great destruction
boo he tow taitoogoo he tacoto has caused the war unceasing
gi Malai (15). (of) the prostrate chief in the
Malai.

Gooa fy-fy bea-ha? gooa tai- We have been doing much,
caky' gooa vaooa he fonnooa, be and what is the consequence?
gooa iky' taha ger enne gnóooë; (17) is unpeopled and overrun
cani tow nofo lillé, nai caky' with weeds the land, and (there)
y-be. is not one to its culture; if we
(had) remained peaceful, it
(would) have been populous still.

Taha he foo Egi mo tangata- One the great chief and war-
tow gooa taw! mo tow nofo rior is fallen! (i. e. many, (18)
fuccataha mo he tooa; co loto and we remain associated with
ahai? the tooas; how can it be help-
ed? (19).

Gooa tow loto-vale! low-gita Are we mad! I think is yet
gooa ge chi he tow müóóine (9). little (i. e. already too short)
Ilonga he tangata bea nofo ia our lives.

ger fucca-manaco, mo fucca- It is a manly characteristic
lata cnne nofone (9). (20) when remains he (i. e. a
man) to be fond (of) and con-
tented (with) his station (place).

He mea cóia tai low-noa ger It is a thing truly not foolish
fucca-nónó he mea gooa tegichi (i. e. very foolish, 21) to shatter

loloo-ange !

Cohái giate gitówtóloo tenne
be-be enne loto "gooa te fia mate
—gooa te fioo *he* mōóí ?"

Vacky'-my ! na iky' tow fy
gitów-tóloo ange-co *he* toonga-
mea (22) loto-noa ?

Na tow goomi *he* mea, gooa
faoa foaa-be *he* tow mea mōóni.

Iky' teon behe-atoos giate gi-
mótóloo, 600a-na mo manatoo
gi *he* tow (23).

Ofa *he* (24) *ger* matta-tow my
he fonnooa, bea how nihi *ger*
vete *he* tow abi, tow fucca-ha-
angi giate ginówtóloo, ca lahi
leva *he* tow gnóooë, tattów-be
mo *ia* *he* tow toa :

Tow fy *be* leva gitówtóloo *he*
gnóooe, coe leo mōóni *ia* (26)
he tow fonnooa.

Gooa tow holi gi *he* fonnooa
gehe co-oomá ?

Gooa lahiänge-fow *he* fon-
nooa coeni *ger* fafanga gitówtó-
loo ; iky' chi *te* tow fa gena enne
tow.

Neoo iky' abé lea-atoos fucca-
lotoboto ; coe cow-motooa gooa
nofo-my, gooa *te* hoo-ange giate
ginówtóloo *ger* tala-my, capów
te hala :

Gooa *te* *ge* tamachi, gooa *te*
ila iky' teoo boto *he* boole capów
nái fucca-taha acoo loto, mo *he*
loto *he* tacótone *ger* fy-telihe
toca-taha *be*, iky' *ger* ongo gi ha
now lea :

the things (which) are not yet
long (enough).

Who among you shall say (in)
his mind "I desire death—I am
weary (of) life?"

Behold ! have we not acted
like people foolish-minded ?

We have been seeking things
(which) deprive (us) altogether
(of) our true things (i. e. things
really useful).

Nor will I say to you, give up
your thoughts of fighting ;

Let but the front of war (ap-
proach) towards our land, and
come any (force) to plunder
our homes, we (will) make
shew-forth to them (that) whilst
great accordingly our agriculto-
ral works, in like manner with
it our bravery (25).

Let us do accordingly, our-
selves, the agriculture (for) that
is truly guarding our land.

We are anxious towards a land
different, wherefore ? (i. e. why
should we be anxious for an in-
crease of territory ?)

Is sufficiently great the land
this for supplying food (to) us :
not little (not at all) shall we be
able to devour its produce.

I have not, perhaps, spoken
to you wisely ; the elders (i. e.
the matabooles) are sitting near
me ; I entreat to them that (they)
tell me if I (am) wrong.

I am yet a youth, I know, not
should I be wise (in) governing
if were alike, my mind and the
mind (of) the prostrate (dead)
chief, to act optionally, of one's
own accord, not to listen to
their discourse :

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Fucca-fetāi mo gimótóloo he ofa, bea-mo he nofo-mow giate ia.

Co Finow Fiji mo he cow-mataboole gooa nofo-my, now ilaw-be ginówtóloo éoocoofa fucca-fetāi hooi gi he lillé he tow nofóne(9).

O'ooa chi na (27) mo behe he mo loto,—“io, co tow fonongo gi he lownoa he tamachí coehá?”

Momanatoo ca lea atoo leva au, co he fucca-ongo atoo ia he loto a Toi Oomoo, mo Ooloovaloo mo Afoo, mo Fotoo, mo Alo, bea mo fooli-be he cow-Ho-egi mo he mataboole he Vavaoone (28).

Mo fonogo my! cow fucca-manatoo-atoo giate gimótóloo; capéw gooa ai nihi gooa fonnoa gebe, be gooa ai nihi gooa tai-lata ger nofo fucca-behene (9) co lolotonga-be coeni teoo atoo giate gimótóloo ger aloo, ca, hili leva coeni, iký chi te tow felówági mo Hapai;

Fili-fili leva he mo nofoanga co Fiji e, co Hamoa e, co Tonga e, co Hapai e, co Fotoona mo Lotooma e.

Ilonga-be mea gooa loto-fucca-taha ger manaco ho nofo he lillé tai-toogoo,—ginówtóloo-be te now nofo gi Hafeooloo How.

Iký-chi teoo behe ger lolomi be toa he taha loto-tow.

Vacký-ange! he fonnooa co Tonga bea mo Fiji gooa nofo tow be, mo fili-fili he mo manaco ger aloo gi he taha, ger fy ai he mo toa.

Mo too! taggi-taha-be aloo gi enne abi, bea mo manatoo gi he aloo be vaca he bongi-bongi gi Hapai.

(My) thanks for your love, and also fidelity towards him.

Finow Fiji and the matabooles are present, they know my frequent inquiries concerning (the) good (of) our government.

Do not say in your minds, “truly (do) we listen to the silly talk (of) a boy wherefore?”

Recollect ye, whilst speak to you therefore I, it is the echoing of the mind of Toi Oomoo, and Ooloovaloo and Afoo, and Fotoo and Alo, also and all the chiefs and the matabooles (of) Vavaoo.

Listen ye to me! I remind ye, (that) if there any-one is (of) another land, and there any-one is discontented (with) remaining in this way, this is the only opportunity I will give to you to depart; for, let-pass accordingly this (occasion), not little (i. e. not at all) shall we communicate with Hapai;

Choose then your dwelling-places; is Fiji there, is Hamoa there, is Tonga there, is Hapai there, is Fotoona and Lotooma there,

In particular those having minds unanimous, that they love remaining (in) the peace unceasing, they only, shall they remain at Hafeooloo How.

Not at all will I suppress the bravery (of) one warlike mind.

Behold! the land of Tonga and of Fiji are remaining (at) war: choose ye your wish to go to the one, to perform there your bravery.

Arise! each one go to his home also and reflect upon the departure (of) the canoes to-morrow to Hapai.

These, it is presumed, will be found sufficient to give the reader a just idea of the nature and genius of the Tonga language; and will sufficiently enable him to compare it with others, to which it may be supposed to have some affinity; as the Malay, for instance, or hereafter, perhaps, with those of the Fiji, the Sandwich, and the Society Islands; of each of which places we ought, in a few years, to have some better account than we have hitherto had; for there are English and American people who have been resident at those several clusters of islands for a number of years, and, of course, ought to be perfectly acquainted with the customs, and tolerably well versed in their language. There is no doubt but the farther inquiry is carried into the history of the South Seas, the more clearly it will appear that a very strong relationship exists between the natives of the different islands, notwithstanding the distance of their geographical situations. Affinities between their several languages have been already shown by Cook and other navigators, but under a very disadvantageous circumstance, the want of a free communication of ideas; in consequence of which many wrong words have been given; thus, *lille* is the Tonga word for *good*, but Cook gives *my fogge* (my foki), which means, *give it me if you please*: for a bead he gives, *attahoa*, which should be *cahooa*: he gives *ke-ooma* (co-ooma) for the burnt circular marks in the skin; but this word means *why? for what?* whilst the proper word for those marks is *lafa*. For to *sneeze*, he gives *efango* (safango), signifying, to *blow* the nose; the word for *sneezing* being *mafatooa*: for the head, *ooloo pokko* (oolooboco), which means the skull: for the number 100,000 he gives *lao noa* (*low-noa*), which literally means nonsense, or foolish discourse! From at least fifty to a hundred other instances of this, out of the same Vocabulary might be quoted, and the same with Labillardiere's Vocabulary, of which, indeed, we have already noticed a few remarkable instances.

With respect to the Malayan language, Mr Mariner has, with great diligence and attention, looked over the whole of the English part of Marsden's Malayan Dictionary, and has selected the following list of above sixty words, which bear a considerable resemblance to the corresponding Tonga words. It is here very worthy of remark, that those Tonga words which contain the sound of the letter *f*, have in its place the letter *p* or *b* in the Malayan: and the above author notices, in his Preface to the same excellent work, that the Malays not having the sound *f* in their own language, generally substitute *p* for it in those adopted Arabic words where it occurs.*

* The transition from the *f* to the *p*, is perhaps more natural

THE TONGA LANGUAGE.

xlv.

MALAYAN.	ENGLISH.
ikan	fish
lima	five
langau	a fly, (the insect)
dahi	forehead
buah	fruit
angin	wind
la mata bilas	goggle-eyed
bulu	hair of the body ; down
ulu	the head
tangga	ladder
ati	liver
kutu	louse
susu	milk ; also the breast
mara	misfortune
palu	to mix
niamok	mosquito
iooho mata susu	the nipple of the breast
tuah	old
tai	ordure
pilih	to choose
ubi	yams
tumbuh	to spring or grow up, as plants
loo ber bulu	shaggy, hairy
malu	shame-faced

at first sight appear. Some nations confound the *f* ; others the *v* with the *b*, and others again the *b* with the *f* ; the Germans make little or no distinction between the *f* and *v* : the Spaniards have an intermediate sound of *v* and the Tonga people of *b* and *p*. The word for land *y*, is sounded by the Tonga people *fonnooa* ; the word for the idea among some of the Fiji people is *ronnooa*, others of the same nation pronounce the first letter like *sh* sound between *v* and *b*, and others again distinctly *mooa*, from which the transition to *ponnooa* would evidently be very easy. In searching for analogies between the *s* of the South Pacific Ocean, as they regard each other as they may have a relation to those of the Asiatic it seems necessary to pay particular attention not only to the *s* of sound above noticed, but also to those beginning with *l* and *r*, the *h* and *s*, the hard *g*, *k*, and *t*, and probably others : without such attention the eye and ear may be deceived, and overlook some very strong coincidences. For the Fiji pronunciation above given, is Jero-gins, who was at those islands thirteen weeks.

TONGA.	MALAYAN.	ENGLISH.
léle	lari	to run
motooa	tuah	aged, ancient
efoo	abu	ashes
toola	sulah	bald
aloo!	ka-luar	begone!
matta	mata	the blade or edge of a k
gnignila	niala	to blaze
matta gnila	mata nila	blear-eyed
ila	chela	a mole in the skin
acow-fanna	panah	a bow
low-papa	papan	a board
ooa	dua	two
mamma	mamah	to chew
fili	pilih	to choose, to select
founnoa	benua	land or country
tangi	tangis	to weep, to shed tears
mate	mai	dead
toolli	tuli	deaf
gele	gali	to dig
matta	mata	the eye
mooi	muda	young
áfi	api	fire
langi	langit	the sky
towfa	tufan	a gale of wind
telinga	telinga	the ear: the handle of s
ia	iya	he, she, it
mafánna	pānas	hot, (glowing)
acow	kayu	timber, wood
ongofooloo	sa-puluh	ten
áafooloo	dūa-pūluh	twenty
two	taun	year, season

The following are nearly alike in sound, but have some shade of difference in their meaning.

TONGA.	MALAYAN.
Toonoo; to roast.	Tunu; to burn.
Low papa; a board.	Loh papan; a copy-book
Fooloo he matta; the eyebrow.	Bulu mata; eyelashes.
Acow; the poss. pron. <i>mae</i> .	Aku; I.
Mamáta; to inspect, to view.	Mata-mata; an inspect
Tacábe; poor, friendless.	Ter-chabe; ragged.
<i>Boto</i> ; wise.	Budi; wisdom.
<i>Cata</i> ; to laugh.	Kata; to speak.
<i>Boto-boto</i> ; round.	Bontar; around.

A

VOCABULARY,

TONGA AND ENGLISH.

(For the Rules of Pronunciation, see the Grammar.)

ACO

nce.
or belonging to, (used
before proper names of
and places), as Fi-
speech, *coe malanga a*

awake.
Pincers or forceps of
id.

spider.
haps, likely.
bitation; home.
night.

ongi. To-morrow.
root.

kick; a kick.
rough; bored through;
e through.

teach; also to learn.
fy own; in composi-
can only follow *my*, to
e, as *my ia ma acoo*,
me, or literally, give
y own.

ood; any sort of club.
ow, a tree or plant.
la. A particular kind

r.
na. A bow.
na-tangata. A war-

u.

AHO

Aców-fanna-goomá; a sporting
bow.

Aców-vaoo. A kind of spear.

Acóy. You: used only when
it is the subject of the verb, or
in answer to the question who?

A-éna. The relative pronoun
that: it is more usual, how-
ever, to say, *co-ena*.

A-éni. The relative pronoun
this: it is more usual, how-
ever, to say, *co-eni*.

Afá. A hurricane, a storm;
boisterous weather.

A'fe. A thousand.

Afé. When (used only in a
future sense.)

Afe-nima; see *Afi-nima*.

Afi. Fire.

Afi. To open by separation of
parts, as the mouth, the hand.

Afi-nima. The palm of the hand.

Afi-váä. The sole of the foot.

Ahái? Who.

Ahi. Sandal wood.

Ahi-ahi. To try, essay, endea-
vour; an essay or endeavour.

Aho. Daylight; a day; the
daytime; *he aho coéni*, to-day;

A'hoángébé. Daily.

Aho-be. Daily.

e

- Ahoo. Smoke; soot.
 A'hoofa. Sooted; smeared with soot; browned with smoke.
 Ai. There, in that place, (*gi-ai* is the more proper word).
 Aia. The pronoun *he*, used only after the verb; or in answer to the question *who*? also the possessive pronoun *his*.
 Ala. Applicable, fit, suitable.
 Ala. A term of appeal to draw attention, mostly used by children; a term of solicitation.
 Alanga. A haunch; a limb.
 Ali. Bald. A term applied only to the parts of generation.
 Alo. The suet of a hog; also the circular piece cut out round the navel of the hog, to embowel it.
 Alo. To hunt; to paddle.
 Alo-alo. To fan.
 Alofia. A volcano.
 Aloo. To go, to depart: get along! begone!
 —. The gait or walk.
 Alooá. To persist in motion; to go on.
 Alooanga. The footsteps of man, or any animal; the track left by any thing moving.
 Alooangi. To proceed, (as to locomotion), progression.
 Aloo-hage. To ascend.
 Aloo-hifo. To descend, alight.
 Alooanga. High, lofty.
 —. A pillow; any thing to rest the head on.
 Amo. To carry on a stick between two men's shoulders: the stick so used is also called *amo*. If a man singly carries any thing upon a stick across his shoulders, it is called *amo fucca tifoaa*. [forcibly.
 Amoochi. To snatch, to pluck

- Amoochia. See *Hamoochia*.
 Ana. A cavern; a ship's cabin.
 —. His own: it can only be used in composition with *angi*, to give to him, as *angia ma ana*, give it to him, or literally, give it for his own.
 Anga. A shark.
 —. Place or situation of any thing.
 —. The disposition or temper of the mind.
 Anga covi. Bad disposition; ill-natured; disobliging.
 Anga lillé. Good disposition; good-natured obliging; cheritable.
 Anga. Habit, custom, knack.
 Anga-bé. Custom, habit, peculiarity: quality or property.
 Ange. Against, leaning against.
 —. Alike, similar to each other: a frequent sign of the adverb: also a sign of the comparative degree.
 Ange-bé. Like to, (one thing being compared with another, see *angeco*), just like.
 Ange-co. As, alike, (one action being compared with another.)
 Angi. To give: used only when the third person follows the verb, as to give him, give them. When the first person follows the verb, as give me, *my* is used instead; and when the second person follows, as I'll give you, *atoo* is used.
 —. Towards; but like the above, only used when it has a relation to the third person, as *aloo angi*, go towards him.
 Aniafi. Yesterday.
 A'ntibá. Yesternight.
 Anife. When, (used only in a past sense).

Aniŋy. Just now; some little time ago.
Aniwiha. The day after tomorrow.
Ano. A lake; a marsh; a bog.
Anoo. Saliva: to spit; also, to ford or wade.
Anoo-anoo. To puddle in the water, to dabble.
Aný. Presently, by and by.
Aoo. A cloud.
A'oochi. The buttocks.
A'oochia. To grow cloudy.
A'oonga. Of use; valuable.
Api-api. Crowded; full: as a road crowded with men: a basket full of any thing.
Ata. Reflecting, shining, resplendent, to reflect as a mirror; also, transparent.
Atá. Wide; capacious.
Ate. The liver.
Ate-bili. The kidneys.
Ato. To roof; to thatch.
Ato falle, roof of a house, to roof a house.
Atoo. To give; towards; but used only when the second person follows. See *Angi*.
 — The fish called Bonito.
Au. The pronoun I.
Ava. A cove, crevice, creek; a hole; a gap; a straight.
 — A fish resembling the mullet.
Ava. To take away, to deprive of.
 — To conduct.
Aw-i. An expression of pity; also of pain.
Awi-awi-fooa. Fair, beautiful.
Awla. Name of a kind of tree of which spears are made.
Awta. Raw, not cooked.
Awta-awta. Dirt; filth; refuse; sweepings.
Awty. A preparation of food.

B

Bawla. Matting made of the branches of the cocoa-nut tree, with which houses are thatched: *Bawla ato*, mats to thatch with. *Bawla fucca teficki*, matting used to cover the ridge of a house.
Bawlo. The name of a shrub: *bawlo papalangi*; capsicum.
Be. Only; alone; solely; by oneself. Never otherwise than; e. g. *goa nofo malohibe ia he tow*, he is never otherwise than powerful or successful in war.
 — The conjunction, *and*, also.
 — The adverb, when.
Bea. The conjunction, or, also. Then; next after that.
Bea. A contraction of *be ia*, and he, or when he.
Bea-ha. And what? i. e. what is the result.
Beca-beca. The swallow, (a bird.)
Becoo. Blunt, not sharp; obtuse.
Becooange. Bluntly, obtusely.
Behe. So, in this manner; alike.
 — To signify, to give another to understand; to relate; to say; to resolve or determine: to show or exhibit.
Beito. A kitchen or place where cooking is carried on.
Bela. Purulence; corruption; pus; to suppurate.
Bela-bela-gnedji. Liable to be cut by shells in walking: the term is extended to other casualties; they say *tama belabela-gnedji*, a young man liable to accidents.
Bele. A favourite; a minion.
Beloo. Cups to drink out of

M

BEP

BOO

made of the banana leaf.
Beloo cava, cava cups.

Bepe. Butterfly.

Bibico. Lazy; indolent; (contracted from *bico bico*); also obstinate.

Bibigi. A child, not more than two or three years old.

Bico. Crooked; curved; awry.

Bico-bico. Lazy; indolent; (*v. Bibico*) crooked.

Bico-bico-ange. Crookedly.

Bigi. To cement; to stick; to adhere.

Bigi-bigi. Adhesive; sily; to stick.

Bihi. To splash.

Bihia. Contagious: *mahagi bihia*, contagion.

Bili. A species of lizard.

Bial. This word has no particular meaning of itself, but with *low*, to speak, before it, thus, *loubisi*, it means nonsensical discourse; tittle tattle: vide *low*.

Bito. Full; brimful; the navel.

Bo. A post; a pillar.

Bo. Day.

Boa. To relate; to say.

Bobói. A preparation of food.

Bohoola. A prisoner; a slave.

Boca. To castrate.

Bói, a preparation of food.

Bolata. The stem either of the banana or the plantain tree.

Bollotane. Britain.

Bolotoo. An imaginary island to the NW. of Tonga, the residence of the immortal gods, and of the souls of deceased chiefs and matabooles.

Bo-mée. A night dance.

Bongi-bongi. To-morrow; to-morrow morning.

Booa. A kind of flower re-

sembling the *Jiak*, but yellow.

Booaca. Swine; pork; pig, &c.

Booaca tangata. A boar, (literally a male swine.)

Booaca fafine. A sow, (literally a female swine.)

Boóboó. A gargle: to gargle.

Boobooha. Sultry; hot.

Booboola. To swell.

Booboonoo. To close; to shut; the lid of any thing.

Booge. To apprehend; to seize hold of; to arrest; also the little hillock or mound in which a yam is planted: those parts of a double canoe extending beyond the platform.

Booge-mow. To clinch.

Boogoo-boogoo. Squab; short and thick.

Booha. A box; a chest. *Boos vy*, a cask, a liquor-box.

Boohi. To blow any thing out of the mouth with force; also the name of the party that distribute the bait for rats, which is done by blowing it forcibly out of their mouths.

Booi booi. A curtain; a screen.

Boola. To swell: *fucca boola matta*, to hector, to swagger.

Boola-boola. A swelling.

Boole. To order or conduct, to manage, to declaim.

Boole. A kind of spotted shell.

Boole-boole. Spotted, party-coloured.

Booló. Veiled, concealed, something thrown over the head and face, to veil, to mask.

Booló-booló. A mask, a veil.

Boolá. A mask.

Boolonga. Hat, cap.

Booloo. Gum, pitch, or any adhesive substance: the husk of the cocoa nut.

BOO

- Booloo-booloo.** To draw up the dress so as to cover the shoulders, to shelter.
- Boooloohi.** Sick, sickness, used when speaking of Tootitonga.
- Boona.** To fly, to vault, to jump high in the air. To rebound as an elastic body.
- Boonó.** To incline, to bend down, to droop, to stoop.
- Boo-oola.** A night dance.
- Bo-ooli.** Night, (from *bo*, day, and *ooli*, black.)
- Bo-ooliange.** Obscure, darkly, by night.
- Boosi.** A cat: (probably from the English word *pussy*.)
- Boota.** To bet, also a wager.
- Bootoo.** Burial ceremony.
- Bopau.** A small paddling canoe made of a hollow tree.
- Bopo.** Rotten, mouldy.
- Boto.** Wise, cunning, knowing, expert, well practised.
- Boto-boto.** Round, circular.
- Botoo.** Alongside, near to, the side of any thing, except of man or animal, then it is *vaca vaca*; a part of, a portion, a detachment: *Botoo fonnooa*, a district.
- Buggi-buggi.** A kind of club.

C

- Ca.** If, but, for, because, whilst, although.
- Cabe.** Abusive, abuse, cursing, execration.
- , A certain plant.
- Cabéa.** To abuse, to call ill names.
- Caca.** To climb.
- Cácá.** Deceit, imposition.
- Cacaha.** Lighted in flames, kindled.

CAM

liii

- Cacala.** Any flower, a wreath or necklace of flowers.
- Cacano.** Pulp of fruit, &c.
- Cacava.** To sweat, to perspire.
- Cacávaia.** Sweaty, all in a perspiration.
- Cacców.** To swim, to wade.
- Cafa.** Plait made of the husk of the cocoa-nut.
- Cafo.** A wound in battle; or, at least with a warlike instrument; to wound.
- Cafoo.** Any covering with which a person may be covered whilst resting, or sleeping.
- Cahi.** Scrofulous indurations of the glands, to which the Tonga people are very subject.
- Caho.** A reed; an arrow for sport.
- Caho-caho.** A superior species of the yam.
- Cáhoa.** A necklace.
- Caínga.** A relation; a kin; one of the same party or interest.
- Caky'.** Inhabitants; population; populous.
- Calanga.** To roar out; to shriek; to halloo; a shout.
- Calanoot.** Green beads, or dark blue beads.
- Calava.** Artery; vein; sinew.
- Cali.** A pillow (made of wood, after the Tonga fashion.)
- Calia.** A double sailing canoe.
- Caló.** To bark, to yelp like a dog.
- Cálo.** To turn aside an arrow; or to parry any weapon.
- Caloa.** A cockle. *Gnedji caloa*; a cockle-shell fixed on a stick to scrape out cocoa-nut.
- Camo.** To give the wink; to hint by nodding the head; also, to circumcise in the *Kiki* method.

Cana. Sponge, spongy.
Canahé. The fish called mullet.
Canáify! To be sure! certainly!
Cananga. Any phrase, proverbial expression; cant word.
Cani. If; in case that (used only in respect to time past): formed from *ca*, if; and *na*, the sign of the past tense.
Cano. The inmost substance of any thing, particularly kernels of fruit; also flesh.
Cano he matta. The eyeball.
Cano matte. Lean of flesh (*cana*, flesh; *mate*, dead.)
Cánognatá. Hard-hearted; refractory; stubborn (from *cana*, the flesh or heart, and *gnatá*, hard.)
Capa. A siege; to besiege.
Capachia. To assault, to besiege.
Cápaców. The wing of a bird.
Capów. If (used only when speaking either of time present or future.)
Cappa-cappa. To flap the wings with a noise, (as a bird.)
Cata. To laugh.
Catagi. Patience; sufferance; to endure; to suffer.
Cato. A bag; a basket.
Catooanga. A feast, feasting and jollity; to give a feast.
Cava. The pepper plant; also the root of this plant. *Fooa Cava.* An oath. See *Foo*.
Cava. The beard.
Cave. A handle or sling to a basket.
Cave-caye. A swing; to swing.
Cavenga. Burden, load, freight of a canoe or other vessel.
Cawle. To beg; to request.
Cawna. Bitter; brackish: also intoxicated.

Chi. Small, little, thin.

Chi. The name of a plant.
 — To throw, or cast away gently, to toss.
Chia. Good: this word is mostly used ironically for *bad* or *indifferent*.
Chichi. Softly, slightly, lightly, in a very moderate degree.
Chichi. An ornamental dress round the waist for either sex, made generally of leaves of the *chi* tree.
Chiagi. To throw away, to leave, to separate from a wife or husband, to divorce.
Chiange. The least, less.
Chibi. A slap, a blow from a club, a particular kind of club.
Chicotá. A particular kind of club, also a species of bird.
Chicocoo. A muscle (shellfish).
Chifa. A mother o'pearl shell, worn as an ornament by men, upon the breast, hanging by a string round the neck.
Chike. To sit on the haunches.
Chila. The sprits of a canoe.
Chili. To cast a hand-net.
Cobenga chili. a hand-net.
Chinamanoo. A sow after she has had a litter.
Chinifoo. The wife of a king, or superior chief.
Chino. The body, the trunk of a tree, figure, or form of any thing, dimension, size.
 — Stout, large, fat.
Chino-chi. Thin, slender.
Chiodófa. A term of friendly salutation, derived from *chi atoo ofa*, i. e. small towards you (my) love, meaning by antiphrase, my love towards you is great. It is also a term of pity, as, poor fellow!
Co. A particle very frequently

COA

used in the Tonga language. It is often joined with the article *he*, when the aspirate is generally omitted, thus, *coc*. It is also used before proper names, nouns, &c. See Grammar.

Co. Uncircumcised.

Coa. Froth, foam.

Coa Papalangi, soap.

Co-au. It is I; *I*, in answer to the question *who*?

Cobenga. Any kind of net.

Cobenga chili, a hand-net.

Cobechi. The leaves of the *pa-oanga*, dried and embroidered with the fibres of the coconut husk, so as to form an instrument for imprinting *gnatoo*.

Coca. A brownish red juice, from the bark of a tree also called *coca*. This juice is used to stain or die *gnatoo* with.

Cochi. A goat, to cut with scissors (from *hele cochí*, scissors), also to cut the hair of the head.

Cocoho. Eruption of a volcano, or of fire, vapour, steam.

Cöä. A word compounded of the particle *co*, and the article *he*: see the Grammar.

Cöä-loto. Interj. What's to be done! how can it be helped!

Coeni. This.

Coena. That.

Cofe. The bamboo.

Cofoo. To inclose, or wrap up, to clothe.

Cobái. Who?

Cöia. That (relative pronoun.)

Cöia. Well done! that's right! truly.

Cöiabé. The same, literally, *co ia be*, it is he, she, or it only.

Cöihá? What? which? why? *what is the matter?*

COW

lv

Cöihác? Why?

Colo. A fortress, a sort of club to be thrown from the hand.

Coloa. Riches, property, any thing of value.

Co-müóni. Indeed it is true.

Conga. A piece.

Coo. A deprivative, applied only to *nima*, a hand, and *nifo*, a tooth. *Nima-coo*, with the loss of a finger: *nifo-coo*, toothless, having lost a tooth.

Cooceo. The musele, (shellfish.)

Congoo. To grasp, a handful.

Coola. Beads, a species of the paroquet.

Coola-coola. Red.

Cooloo-cooloo. A species of the dove, (the *columba purpurata*.)

Coomoo-coomoo. The chin.

Cöoomá? Why? what for?

Cote. Gibberish, jargon, chattering of birds. The speech of foreigners, which they do not understand, they compare to the chattering of birds, and call it *cote*. The European languages they call *cote*, and also the Fiji language, which shows that the latter is very different from their own; but the Hamoa (the Navigator's Island) language they can manage to understand, and they call that *lea*, or speaking.

Cotoa. Mass, whole, bulk.

— Complete, entire.

Cotóabé. Wholly.

Covi. Bad, malicious, a bad design, a wicked intention.

Coviange. Badly.

Cow. *I*, (probably a corruption of Co-au.)

— Many. It is a sign of the plural number; but only

used when speaking of men, or of brute animals. It is sometimes, however, used in the singular number, as Cow-tangata, a friend. This arises from the circumstance that this word is also taken in the sense of a collective noun, and may mean company, or association.

Cow. Stalk ; stem ; bunch.

Cówá. A fence.

Co-ooáhe. The cheek.

Co-oomá. For what purpose ; what for.

Cówcá. Whilst ; (used only when the first person is mentioned.)

Ców-ców. To bathe ; to foment.

Cow-fafine. Female companion.

Cow-mea. An adherent, or follower.

Cow-mele. A superior kind of yam.

Cow-mya. Cordage.

Cow-nofo. An inmate, a family.

Cow-nanga. A female servant, or attendant.

Cow-oofi. A parcel of yams, twenty in number.

Cow-tangata. Male companion ; a friend (*tangata*, a man.)

Cow-tow. A body of warriors ; an army ; an ally.

Cow-vaca. The crew of a vessel.

Cow-váë. The leg.

Cow-vale. A pack of fools.

Cownatoo. The stick which is forcibly rubbed on a flat piece of dry wood to procure fire : the flat piece of wood is called *talonga*.

Coy. The pron. you : used only as the subject of the verb, or in answer to the question, *who?*

E. A contraction of the article *he*.

— The sign of the third person singular of the future tense.

Eboo. To weed, to clear of weeds.

Echia. The handle of an axe, hatchet, or adze.

Ecoo. Mine ; my own.

Effenioo. Grated cocoa-nut after the emulsion is pressed out.

Efoo. Ashes ; dust.

Efoo-efoo, E'fooia. Dusty, covered with ashes.

Egi. A chief ; a god ; a noble ; the head man of a party.

Ebo. Fetid ; putrid.

Elelo. The tongue of any animal.

Elo. Stinking ; putrid.

Eloa. Having the knowledge of ; being acquainted with.

Fucca elo. Communicative.

Emo. To lick.

Ena. There (see *Hena*.)

Enga. Turmeric.

Eni. Here ; in this place (see *Heni*.)

Enne. The possess. pron. *his*, *her*, *its*.

E'ooagér. Wait ; stop till : used only in an imperative or precativ sense, as, *ooager how ia*, stop till he come.

E'ooocoo. The possess. pron. *my*.

Eva. To walk.

Eva eva. To promenade or walk about at leisure.

Fa. The numeral four.

— Much ; exceedingly ; famous.

— Capable of ; apt to be or to do ; ready at ; skilled.

— Industrious in agriculture.

— Hoarse.

Fa-boole. Eloquent.

Fa-cawla. Importunate.
Fachi. To break; to dislocate; to sprain: broken; disjointed.
Fucca fachi. Malevolence. (see *Fachi-fachi*.)
Fachi-fachi. A grudge.
Fäe. This word signifies mother, but is never used in the vocative case. If a person calls to his mother, he makes use of her name; or as children do, he calls out *ala*: see *Ala*.
Fäëfine. The armpit.
Fäéha. A stinking breath.
Fääle. Parturition; child-birth; also the period of confinement.
Fä-fä. To feel; to grope about.
Fafa he bo-ooli. To grope about in the dark.
Fäfa. To carry on the back.
Fafanga. To feed; to nourish; to supply with food.
Fafango. To whisper.
Fafango. To awaken.
Fafao. To fill up, to stuff full, to load, to burthen.
Fafatoo. To curl, to fold up.
Fa-fehooi. Inquisitive.
Fä-fy. Capable of, able to do.
Fafine. A woman, a female of any animal, a daughter.
Fafine tacabé. A single or unmarried woman.
 ——— **ohana.** A married woman.
 ——— **motooa.** An old woman, a widow, also a wife.
Fa-foóági. Free hearted, generous. (*Fa*, apt or able; *foóági*, to make a present.)
Fa-fooa. Prolific.
Fa-gnaoóé. Diligent.
Fagnawta. Shell fish of any kind, to gather shell fish.
Fahé, fahé-fahé. To split, to

rend, cracked, broken, separated off.
Fahe-gehe. A priest; (*fahé*, a division or class (of men); and *gehe*, original, distinct, or different.)
Fa-ila. Perceivable, (from *fa*, able, and *íloa*, to perceive.)
Fäite. The posture in which the women sit on the ground, not cross-legged as the men, but with the legs doubled up on one side.
Fäíva. Knack, dexterity, slight of hand.
Fáký. To eat much, to gormandize, to eat heartily, (*fa*, much, *ky*, to eat.)
Fala. A mat to sleep on.
Fa-leo. Vigilant, (*fa*, apt to be, *leo*, awake.)
Faligi. To pave, to floor.
Faligi low papa. To floor with boards.
Faligi tacapów. To cover the floor with plaited mats of the cocoa-nut leaf.
Falle. A house. *Falle booaca*, a hogsty. *Falle vaca*, a small house in a canoe.
Falle manoo. A bird-cage.
Falle lahi. The large house on a malai.
Falle-booaca. A pig-sty; (*falle*, a house; *booaca*, a hog or pig.)
Fallé-manoo. A cage, (*falle*, a house; *manoo*, a bird.)
Falligi. (See *Faligi*.)
Falligi tácapów. To cover the floor or ground with plaited mats of the cocoa.
Faló. To stretch in point of length; no word for to stretch in point of expansion: for this they would say, "to make it larger, this or that way."

- Fálofaló.** do. do.
Fananga. A fable, a fictitious tale.
Fanga. Beach, shore.
Fangawta. Shell-fish, the act of picking up shell-fish on the beach at low water.
Fango. Oil of any kind.
Fango-fango. To blow the nose, also flutes blown by the nose.
Fanifo. The art of swimming in the surf.
Fanna. A mast, to shoot as with a gun or bow.
Tefito fanna, the heel of the mast; **ooloo fanna,** the mast head.
Fanna-fonnooa. Great guns, ordnance, cannon, (*fanna*, to shoot, and *fonnooa*, the land.)
Fanna-tangata. A musket, (*fanna*, to shoot, *tangata*, man.)
Fánów. Pregnancy, childbirth, progeny, offspring, to bring forth young.
Fanow mooa. A miscarriage (as to childbirth.)
Fanow mate. Still-born.
Fáú. A peg, a nail.
Faoo. To take away by main force, or by virtue of superior rank or authority; also to load, to burthen, to stock with.
Faoogi. Laden with (as a canoe.)
Faoo vaca. To load a ship or canoe.
Fata. A shelf, a loft, also a hand-barrow.
Fata fata. The chest, the thorax.
Fátongia. A tax, impost, work to be done to discharge a tax.
Fatoo. The stomach, also a bale.
Fatoo. To fold or wrap up;
fatee la, to furl the sail.
- Fatoo-fatoo.** To fold or wrap up
Fatoola. Beardless.
Fatoo-ooa. A double garment of *gnatoo*, not plaited; when plaited, it is called *vaky'*.
Fawha. Offspring, son or daughter.
Fe. To do, (not often used, probably a corruption of *fy*, to do: it is generally used in words compounded of *fy*).
— Where, what place.
Féafe. A race, a running match.
Féálooagi. Variable, inconsistent, unsettled, wandering about.
Féáoo. To watch, to guard.
Féáooagi. An amour, intrigue, also a mistress, lover, or sweetheart.
Feccatagi. To meet, to encounter.
Feców. To bid, command, order, a message, an order.
Féfé? How?
Fefféca. Strong, athletic, sturdy, hard, hardness, stiff, inflexible.
Fegé. Controversy, discussion.
Féhia. To hate, abhor, dislike, hatred.
Fehooi. To inquire, an inquiry, a question, to request advice.
Feia. To effect, to do, from *fy*, to do, *ai*, it.
Feichi. Copulation, act of generation.
Feké-feké. The ague.
Fekita. To congregate, to salute, to hug.
Fekke. The fish commonly called cat-fish.
Fekkika. A certain kind of tree.
Fekký. A disposition to devour. or bite mankind, applied to cannibals or to any animal that

FEL

- bites or eats men, a dog that is disposed to bite one, is said to be *fekky*.
- Fela.** Interspersed, spread about.
- Felena.** Strewed about, scattered.
- Felleóco.** A store-house.
- Felow.** To navigate, to make a voyage, a canoe, a fleet of canoes, a voyage.
- Feco-feco.** Coral.
- Feomoo.** To cook.
- Fetaca.** Opposite, over against.
- Fetai.** Thanks.
- Fetáagi.** To fight with clubs.
- Fetagi.** To meet.
- Fetama.** Gestation, pregnancy, (from *fe* to make, *tama*, a child).
- Fetatangi.** To sob, to shed tears.
- Fétatechili.** To lighten, (to flash with lightning), lightning.
- Fetchi.** To break, to starve, to snap in two, split.
- Fetongi.** A turn to work to relieve another. (In the sea phrase) a spell.
- Fetoó.** A star, a planet.
- Fetowlagi.** To meet, to cross, a meeting, a crossing.
- Fi.** To twist, to plait.
- Fia.** Want, being without, to want, to desire to be, or to have.
- Fooa mōóí fia.** sudden death. (*Fooa*, entirely, *mōóí*, life, *fia*, wanting).
- Fia-alooagi.** Wandering, unquiet, discontented.
- Fia-egi.** Assuming, haughty, affecting the chief.
- Fia-feichu.** Venery, venereal desire.
- Fia-fia.** Delight, gladness, joy, pleased, delighted, conceit or

FIT

lix

- pride arising from rank, abilities, extraordinary actions, &c.
- Fia-ky.** Hunger, hungry.
- Fia-lahi.** To brag, to boast, (*fia*, to wish or desire, *lahi*, great or powerful), boasting.
- Fia-oola-covi.** This is spoken of any proud of his own abilities. See *Oola*.
- Fiamó-áloo!** Away! begone! (from *fia mo áloo*, desire you go).
- Fichi.** To flip, to snap with the fingers.
- Fucca-fichi.** To apologize.
- Fi-fie.** Firewood, fuel.
- Fiha.** How many?
- Fihi.** To entangle, to entwine, to twist.
- Fihi-fhi.** To entwine, to twist.
- Fili.** To select, to choose, to guess, a choice, to strive, to search; also an adversary, (probably from the custom of singling out an enemy to fight with); to contend with; *fli mo he macca*, to strive against rocks; to attempt impossibilities.
- Fili-fili.** To choose, to pick, to select.
- Filiange.** To throw over, to turn on one side.
- Fili he-loto.** Literally, to search the mind, to try to remember, to ruminate, to consider.
- Filihi.** To overturn, to make topsy turvy, upset.
- Filo.** Thread, string, the perinæum. *Filo oocummea*, wire.
- Fioo.** To satiate, to have enough of.
- . Satisfied, tired of.
- Fitoo.** The numeral seven.
- Fitoo-ongofooloo.** Seventy.

FOA

- Foa.** To burst, to crack, to break to pieces. *Foa he taine.* To devour a virgin.
- Foccatoo.** On end, endwise, to set up on end.
- To heap up, to collect together, to jumble together, to amass.
- To transport, or convey goods in a canoe.
- *Vaca-foccatoo*, a small paddling canoe.
- Foe.** See *Foi*.
- Foffolla.** To unfold, to spread out.
- Fofonga.** The visage or countenance, appearance.
- A feature of the face.
- Foha.** A son.
- Fohe.** A paddle.
- Fohe-oolli.** A paddle to steer with, a rudder, a helm.
- Fohi-fohi.** To peel, to strip off as bark, &c. *Fohi he gili*, to skin.
- Fói.** Cowardice. *Tangata foi*, a coward.
- One, or rather a whole, bulk, ball, or head: as *foi laho*, a testicle, from *foi*, a whole, a ball or nucleus, and *laho*, the scrotum, a ball of the scrotum.
- Foi-vaca.** Either of the canoes of a double canoe.
- Foi-ooi.** One yam. *Foi-níoo.* One cocoa-nut, &c. the same as we use the word *head* for *one*, when we say a head of cattle, &c.
- Fói-manoo.** An egg (from *foi*, a ball, or nucleus; *manoo*, a bird).
- Fói-váë.** The calf of the leg (from *foi*, the body, or bulk, *vae*, the leg).
- Foki.** Pray! if you please! now do! if you please to consider.
- Foki-fa.** Forthwith, suddenly.
- Foki-fa-be*, all on a sudden.
- Foký.** A species of the lizard.
- Foli.** Round about, encircling.
- To circumvent, to surround.
- To spread about (as vegetation).
- Foliangi.** Around, encircling.
- Folo.** To swallow.
- Folo hoóo ky**, to swallow greedily.
- Fonno.** To inlay.
- Fonnooa.** Land, clime, country round about, a people.
- Fonnooa taha.** Of one country, compatriot.
- Loto-fonnooa.** Midland, inland.
- Fonnooa-loto.** The stone sepulchre, in which the bodies of chiefs are interred. See *Loto*.
- Fono.** A public harangue on matters, generally of civil policy. Also a decree made on such occasions.
- The food that is eaten at cava parties; also the act of eating it.
- Fononga.** A walk, a journey by land, a jaunt.
- Fononga.** Hark! to listen, harken.
- Fonoo.** A turtle.
- Fonoo coloa.** The sea-tortoise.
- Foo.** Great, exceeding.
- To clap the hollow palms of the hand together.
- Fooa cava** (corruption of *fo cava*, to clap the hands *fo cava*), an oath, because lemn oath is generally affirmed by taking a cup of Na foo he cava, he took

Foo-aców. The vegetable kingdom, a tree, a plant.

Fooa. The shape.

——. Fruit, blossom.

——. Bearing fruit, to carry a parcel, or burden.

——. All, (in quantity of mass, or bulk), size, dimensions.

——. Also a corruption of *Foo* he, as *fooa cava*. See *Foo*.

Fooa-be. All, (all in quantity of bulk or mass), every, universally, wholly.

Fooa - be - fooa-be. Altogether (in respect of extent, mass, or bulk).

Fooa-cacala. A flower, a blossom.

Fooa-cava. An oath (derived from *fooa*, to call, *he cava*, the cava, as a solemn oath is generally taken at a cava ring. See *Foo*). *Fooa cava lohi* perjury.

Fooa-fenike-anga. The name of the twelfth lunar month.

Fooa-fooa. A pimple, any eruption on the skin, a carbuncle, &c.

Fóáfoovánga. Pumice-stone.

Fooagi. To make a present, to give; given.

Mea fooagi, a present, or gift (a thing given.)

Fooa-hifo. To lie along on the ground, with the face downwards.

Fooa móóóí-fia. Sudden death, a swoon.

Fooanga. A grindstone, a whetstone.

Foochi. To haul, to pull, as *foochi la*; to haul on the sheet.

——. To deplume (as to pluck a fowl).

Foochi. The plantain.

Fooe. A whisk used to keep off flies.

Foofoó. To hide, to conceal, to disguise.

——. Retired, hidden, snug, concealed, disguised.

Foofoola. Swollen, protuberant, bloated, large-bellied, intumescence.

Foofooloo. To wash, lavation, washing.

Fooga. A flag, colours, a streamer, as used in canoes.

Foohoo. Boxing.

Fooji. The plantain.

Foola. Swollen, bloated, large-bellied.

——. Habitual expectoration, chiefly from disease.

Foo-lahi. Huge, very great.

Fooli. All, (in number, not mass, or quantity of bulk).

Fooli-be. All, in number, not mass, or quantity of bulk), every body.

Fooloo. Hair of the body.

Fooloo-fooloo. Hairy.

Fooloo-he-manoo. Feathers.

Foonga. The beach, the deck of a vessel, the top or summit of a hill where it is flat: the top of any thing.

Foonga vaca; the deck of a vessel.

Foonga móóónga. The top of a hill, or mountain: the summit of an island.

Foo-o. Afresh, anew, new.

Foo-ó-vaca, to build canoes: only used in the latter sense to canoes.

Fooóhági. To lie along on the ground with the face upwards.

Foota. To boast, to vaunt.

Foote. Effort.

— To strive with muscular energy, to struggle.

Fota. The ceremony of pressing a chief's foot upon the belly of a person *taboo'd*: also, their mode of compressing the skin to relieve pain.

Fotoo manáva. The right auricle of the heart.

Fow. A frontlet, a fillet round the forehead: headband, a turban of any sort.

— A substance used to wring out cava, &c. See description of that ceremony.

— Sufficiently. Sufficient.

Fow must in this sense be always used with some other words in composition, thus; *gooa lahi fow*, it is large sufficiently; or, *gooa chi fow*, it is little enough.

Fowagi. To load, to freight, &c., as a basket, or canoe.

Fucca. To make, to fashion, to cause to be done; after the manner of; a frequent sign of the adverb; also often the sign by which the noun is changed into the verb; consequently it is often used in compound words. See the list of words of this class at the end of the letter F.

Fungatooa. To wrestle.

Fy. A fish called the sting-ray.

— To do, to make. *Fy-be*, to keep doing.

Fy'caky' lolo tootoo. **Fy'caky' lolo matta.** Are names of particular preparations of food; see the Chapter of the *Arts and Manufactures*.

Fy-fy. To go on incessantly doing, as *gooa tow fy-fy beahá*,

we go on incessantly doing, and what? i. e. what is the result.

Fyanga. Competition, rivalry.

Fyange. To proceed in a discourse, or performance.

Fy-be-mo. often.

Fyfoki. *Encore!* as exclaimed at public assemblies (from *fy*, do, and *foki*, if you please).

Fy'fy'beáhów. Casual, accidental.

Fy-gehe. To differ, to do differently.

— A peculiarity, or something different from the common.

— Marvellous, strange, original.

Fyigna-mea. Actions, deeds, (*fyigna*, corruption of *Fyanga*).

Fyigna-pu. Ananas, or the pine-apple.

Fy'gnata. Difficult, arduous.

Fygnofooa. Easy to be accomplished, easy.

Fygnofooa-ange. Easily.

Fyíva. A knack.

Fy-teliha. To choose, or to do as one pleases, choice, will, pleasure.

Fytoca. A grave or burying-place.

Fy-y-be. Suddenly, unexpectedly, again and again.

Fucca. See this word under the proper alphabetical arrangements.

Fucca áá. To arouse, to awaken, to keep awake.

— **afoo-mate.** The name of the ninth lunar month.

— **afoo mōóí.** The name of the tenth lunar month.

— **anga gehe.** According to

FUC

- a different turn; mode or disposition.
- Togi fucca anga gehe. An axe; i. e. a *togi*, (an adze), having the blade differently turned in respect of the handle.
- aoo. To become cloudy.
- áooky'. To beg yams for planting.
- áta. To aim.
- áté. To widen.
- ava. To perforate.
- aw tow. An advanced party going forward to encourage the enemy on to battle. It is more usually pronounced *fucca haw tow*, which see.
- becoo. To blunt, to obtund.
- bibico. See *Fucca bico-bico*.
- bico. To bend, to incurvate.
- bico-bico, or fucca bibico. To be lazy or dronish, to harass, remiss, or faulty in one's duty.
- bico bico-ange. Indolently.
- bigi. To cement or cause to adhere.
- bihi. To splash, to infect.
- bito. To fill.
- boocaa. To go on all fours, like a swine, swinish.
- boobooha. To swelter, to be uncomfortable with heat.
- boola matta. To hector or bluster, (literally, to make the eyes swell).
- booló. Blindfold, to hood-wink.
- bó-óóli. To encloud or become cloudy, to be lurid or dark.
- boota. To lay a wager.
- bopo. To moulder.
- batoo ooa. On both sides.

FUC Ixili

- Fucca cacaha. To enkindle, to inflame.
- cacava. Sudorific, sweaty, causing sweat.
- casso. To maim.
- caky'. To people.
- cata. To cause laughter, risible.
- cawna. To envenom, to intoxicate (with cava.)
- chi. See *Fucca chi-chi*.
- chi-ange. See *Fucca chi-chi*.
- chino. Alible, nutritive, fattening, to fatten.
- chi-chi. Softly, quietly, slightly, to abbreviate or reduce, to decrease; in a small degree, in a little time.
- Inoo fucca chi-chi. To sip.
- Vicoo fucca chi-chi. Moist.
- coa. To spume, to froth.
- cofoo. To wrap up, to enclose as a parcel: any part of European dress, as *cofoo vac*, a stocking, &c.
- coola-coola. To rubify, to redden.
- covi. To calumniate, to vitiate, to make bad.
- cow-tangata. To make a reconciliation.
- efoo. To pulverize.
- egi. To consecrate, like a chief, noble.
- Mowmow mea fucca egi. To profane, profanation, sacrilege.
- elo. To turn putrid, to become stinking.
- eloa. To betray, to communicate, to tell, to relate.
- fachi. To owe a grudge, spite, malice.
- fachi-fachi. Enmity.
- fafine. Feminine.
- faíte. The sitting posture.

of females. To sit as the women do, with the legs doubled up on one side.

Fucca fanów. To impregnate, to get with child.

— **fefeca.** To harden.

— **fefooi.** To interrogate.

— **fefe.** To disperse, to strew, to spread about.

— **fe-tama.** To impregnate.

— **fe-tai.** To thank.

— **fetowlagi.** To cross, to meet.

— **fia-fia.** To please mentally, to afford joy.

— **fichi.** To apologize.

— **sihi.** To entwine, to entangle.

— **fioo.** To satiate, to satisfy, to be teased with.

— **foli.** To expand.

— **fooöhagi.** To lie with the face downwards.

Tacoto fucca fooöhagi. Lying on the ground with the face downwards.

— **fooöhifo.** To lie with the face upwards.

Tacoto fucca fooöhifo. Lying along supine on the ground.

— **gele.** To bemire, to dirty with mud or mire, to bank up.

— **ghe.** To contend, to quarrel.

— **gigihi.** To cavil, tenacity or obstinacy in principle.

— **gi manoo.** To chirp as a bird.

— **gnaców.** To embowel.

— **gnalo.** To obliterate.

— **gnaóoe.** To bestir.

— **gnignila.** To burnish, to brighten.

— **gnofooa.** To facilitate.

— **gocoi.** The act of binding.

Fucca gooli. Canine, like a dog

— **ha.** To display, to exhibit, to show, to indicate.

— **hahów.** To bedew.

— **hamo.** To hanker after, to long for, to envy.

— **haw-tow.** To skirmish, a skirmishing party, (corruption of *fucca how he tow*, to make come the battle).

— **he.** To frighten away.

— **bés.** To bewilder.

— **heca.** To embark.

— **hela.** To tire for want of breath, to be out of breath.

— **hifo.** To sally, to descend.

— **hina.** To whiten.

— **hina he láä.** To bleach in the sun.

— **hina hina.** To blanch or whiten.

— **hingoa.** To denominate, to give a name.

— **hooa.** To banter, to joke.

— **hoohoo.** To suckle.

— **hooo melie.** To sweeten.

— **ifi-afi.** Of or belonging to the evening.

Ky fucca ifi afi. An evening meal, a supper.

— **ilonga.** To betoken, to note, to mark, to trace, ominous.

Tai fucca ilonga. Indiscriminately, without selection or distinction.

— **ita.** To affront, aggravate, make angry, displease, to pout or look displeased.

— **jio.** To peep, to pry.

— **kevig.** Backwards, like the motion of a crab.

— **ky.** To feed, also to wew also the bet or stake in a w ger.

— **láä.** To bask in the

FUC

ation, exposure to the
 lahi. To enlarge, the
 e of a ceremony, to in-
 se.
 alata. To tame, to make
 l.
 ata. To tame, to make
 l.
 ille mööi. To amaze,
 vonder, to astonish, to
 .
 eo. To watch, a watch-
 , a sentry.
 ia-lia. Abominable, fil-
 odious, ugly, indecent,
 ible.
 ili. To put in a passion,
 rritate, also a particular
 aration of food.
 illé. To make good, to
 id, to make peace, recon-
 , a pacification, an armis-
 .
 oa-loa. To elongate.
 fuca loa-loa. To slit,
 it, a cut.
 lolongo or longo-longo.
 quiet, to recompose, to
 h. quiet.
 ongoa. Noisy, to roar,
 nake a noise.
 oöü. To excavate.
 ly. Adulation, to cajole,
 oax, to wheedle.
 ma. To abash, also to
 acate, to cleanse.
 machila. To sharpen.
 maéne. To titillate, to ir-
 te gently, to tickle.
 maha. To drain.
 mahagi. To sicken, to
 order.
 maleca. Sensual pleasure.
 malo. Ease, to rest.

FUC

lxv

Fucca malohi. Forcibly, by force,
 to act the tyrant.
 Toho fuca malohi. To drag
 by force.
 — malóló. To refresh.
 — maloo. To shade.
 — mamahi. To excruciate,
 to hurt, to pain.
 — mamata. To indigitate.
 — manaco. Amiable, to en-
 dear, to be fond of.
 — manatoo. Memento, to re-
 mind.
 — manava gnatá. Depecti-
 ble, tough or clammy.
 — mánava-hé. To frighten
 or alarm, to appal.
 — mánava-chí. To frighten,
 &c.
 — manga. To open the
 mouth, to gape, to gasp.
 — manga váë. Astride, to
 get astride.
 — maoo. To explain, de-
 fine, elucidate, explanation,
 also to compensate.
 Tai fa fuca maoo. Inexpli-
 cable.
 — masima. To preserve food
 with salt : it is a Figi but not
 a Tonga practice.
 — mataffa. A gash or great
 cut.
 — matoloo. To incressate,
 to inspissate, to thicken.
 — matta. To sharpen.
 — mele-mele. To mingle
 among, to be strewed or dis-
 persed among.
 — mimi. To make or en-
 courage a child to make wa-
 ter.
 — moa moa. To desiccate
 or harden, to dry up.
 — moco-moco. To cool.

Fucca mohe. To lull, to make sleepy.
 — molle-molle. To plane, to smoothen.
 — moloo. To intenerate, to soften.
 — momoco. To cool.
 — momoho. To ripen, to mature.
 — möóni. Proof.
 — müöói. To quicken, to animate, to heal, to save a person's life, also one whose life is saved.
 — móoonoo. To bless.
 — motooa tangata. To be economical (to act the old man), thrifty, saving.
 — mow. To make fast, to fasten, to secure, to tie, to furl, (as a sail.)
 — mowaloonga. To heighten.
 — — helalo. To deepen.
 — na. To appease, to quiet, to silence, (as a child.)
 — namoo cacala. To scent, to perfume.
 — nofo. To seat, or cause to sit.
 — nonó. To shorten.
 — ochi. To conclude, to perfect, to extirpate, to demolish.
 — ofa. To caress, to fondle.
 — ofa-ofa. Amiable.
 — ofi. To approach.
 — ooa. To divide in two, to bisect.
 — ooli. To begrime, or make dirty and black, to blacken.
 — sese. To impoverish.
 — táboo. To interdict.
 — taha. To adjoin, unite to, coalesce, connect, interlace, to league, to be in company with, together, inseparate.

Poloo fucca taha. To intermix as fluids, (*paloo*, to mix with water.)
 Loto fucca taha. Unanimity, unanimous.
 Tái fucca taha. Separate, not unanimous.
 Fucca tacký. To begird, to coil.
 — tammachí. Boyish, childish.
 Lea fucca tamachi. To prattle.
 — tane. To sit cross-legged on the ground as the men do: the way the women sit is called fucca faite (vid. *fucca faite*.)
 — tangata. Manly, as a man, (worthy of a man.)
 Loto fucca tangata. Magnanimous.
 Tai fucca tangata. Unmanly, ungenerously.
 Fucca tangi. Pathetic, moving to tears.
 — tattów. To equalize.
 — te. To review troops.
 — téë. Water excursions, to cause to float.
 — telefooa. To denude, to divest, to strip.
 — teteme. Trembling, shivering.
 Aloo fucca teteme. To waddle, to walk feebly and tremblingly.
 — toca. To strand.
 — tonoo. To demonstrate.
 — tooa. Common, vulgar, inelegant.
 — tooboo. To beget, to cause to spring up to grow.
 — to-ochi. Jointly.
 — toogoo. To appease; *fucca toogoo enue ita* (to appease his anger), to interrupt.
 — tootöe he momoco. Teta-

FUC

y, to waste away, as the
ly with consumption.
totonoo. To straighten,
nake a discourse clear and
act, upright.
tow. To barter, truck, or
l with, to commute, to lay
ager or bet.
low. To squeeze or wring
, as water out of a sponge.
va. To disport, play, or
vaca. Haft, handle.
racky'. Mindful.
rackyange. Warily, care-
y.
raky. To plait, to pucker.
vave. To accelerate,
ken, to go faster, cursory.
ravéa. To huddle.
ricoo. To dip or wet any
g.
ry. To dissolve, to melt,
drench.
vy-vy. To enervate,
ken, invalidate.

G

Yet: *ge chi*, insufficient,
yet a little.

A species of the bread-
t.

Different, differently,
t, separate, separately, re-
ed, contrary, uncommon,
elsewhere, which last
d cannot be expressed by
:-*gehe*, which see.

gehe. The same meaning
ehe, only that it does not
n elsewhere.

A dike, a ditch, to dig,
trench, a bank of earth.
rele. Earth or mould, the
ind; *nofo gcte*, living in
!

GIA

lxvii

Gele-gelea. Muddy, mly.
Gelea. A couch, also muddy,
slimy.

Gelemootoo. The common
earth-worm.

Gello. Brown.

Gemo. The eyelash, to wink.

Gena. To champ, to munch,
to devour, to eat, to corrode
or canker, as iron or cloth
with age and exposure.

Genanga. Food, also any place
where people have sat down
to eat.

Ger. The sign of the infinitive
mood *to*; also of the subjunc-
tive or potential mood *that*.

Ger. Thou.

Gete. The abdomen, the belly, the
stomach, the gizzard of fowls.

Getoo. Lame, to hobble; *me-
le-mele getoo*, to hop.

Ghe. A quarrel, disturbance,
affray, dispute, to wrangle, to
dispute.

Gi. To whistle as birds, to
squeak as a rat.

Gi. At, to, into, than (see *gia*),
towards, among, through, un-
til, before (in point of excel-
lence), against, opposite.—
This word is only used before
nouns. See *gia* and *giate*.

Gia. Than, (only used when
the subject referred to for
comparison has a proper
name, as this box is heavier
than Toobo, otherwise *gi* is
used), also to or towards, used
before proper names.

Gia. The gorge or throat, the
neck.

Naw *gia*. To strangle.

Gi-ai. There, in that place.

Gi-aloonga. Above, aloft, on
upon.

Giatc. To, *na feców ia giate ginówtóloo*, he commanded them, he bade to them, among, used only before pronouns.

Gi-botoo. On one side, towards.

Gí-fé? Where? whither?

Gi-hage. Upwards.

Gi-hena. There, thither.

Gi-heni. Here, hither, to this place.

Gi-hifo. Downwards.

Gí-lalo. Below, down, downwards.

Gi-loto. In the middle, amidst, half way, inside, in.

Gi-mooa. In front, first in rank or place, forwards, before.

Gi-mooi. Behind, or last in rank or place, backwards.

Gi-mooli. Abroad, in a distant country.

Gi-oota. On shore, inland.

Gi-tooa. Outside, out, without.

Gi-tów-mooli. Aft, astern.

Gíe. A kind of wearing mat, used chiefly in canoes, as they are not liable to be spoiled by sea-water. There are two kinds, viz. *gie olongá* and *gie fow*; they are made of bark, and are thus distinguished by the names of the trees from which the bark is taken. The latter is the coarser kind.

Gífé. Where.

Gígi. Any food used to relish some other food, as yams with pork, or the contrary.

Gíghi. To argue obstinately or contradictorily, to clash, to contradict.

Gíhé. There, thereabout, in that place, thither.

Gíhi. A very little person, a dwarf.

Gihema. To the left hand, on the left hand or side.

Gihena. There, in that place, thither.

Gili. Bark of a tree, paring, skin, husk, or hull, hide or skin of an animal, living or dead, leather.

— A file, a saw.

Gilichi. To file, filings.

Giloo. One hundred thousand.

Gi-matów. To the right hand.

Gimóooa. Both, the dual number to the pronoun *mo*.

Gimótóloo. Ye, you, your, (used only when three or more persons are signified.)

Gimówoá. We two, both of us, our, (the dual number of *mow*, used only when the person spoken to is not included.)

Gimówtóloo. Us, our, (used only when the person spoken to is not included, and when three or more are meant.)

Ginówoá. They, them, their, (when only two are signified, vide *ginówtóloo*), both of them.

Ginówoá-be. Themselves, their own, (when two only are signified), vide *ginówtóloo-be*.

Ginówtóloo. They, them, their, (when three or more are signified), vide *ginówooa*.

Ginówtóloo-be. Themselves, their own, (when three or more are signified), vide *ginówooa-be*.

Gioo. A crane, (a bird.)

Gita. The pronoun I, (used answer to a question, or as a verb.)

— Tetanus, trismus. Spasms, convulsions.

Gíte. To view at a distance.

the land when at distance, to appear, to view, in sight.
 Gi-tooa. Behind, at the back of.
 Gitówoá. We, our. (See Grammar.)
 Gitówtóloo. We; (when three or more are signified.)
 Gnaco. Blubber, fat, greasè.
 Panignaco. Greasy, to rub with grease.
 Gnaców. The plural of *tecow*, a score, used only in counting out yams and fish.
 Gnáców. The inside, viscera, bowels.
 Gnafa. A fathom, the measure of the extended arms.
 Gnafi-gnafi. A mat.
 Gnahi. To make, to fashion, to repair.
 Gnahi-covi, Maltreatment.
 Gnahi-gehe. To alter.
 Gnabóa. A pair, a couple.
 Gnaholo. Fleetness, swiftness, fast sailing.
 Gnahów. A war arrow.
 Gnale. Suitable, consistent with one's station, character, &c.
 Gnalo. To disappear, to forget, to lose, to leave behind.
 Gnaloó. A billow, surf, surge.
 Gnano. Red-faced, flushed, sunburnt, blowzy.
 Gnagnów. Headach.
 Gnáooa. A kind of cutaneous eruption, much resembling the itch, (*psora*), but confined generally to the soles of the feet, and between the toes, and supposed to arise from not washing the feet sufficiently before going to bed, particularly after walking in clayey places; it sometimes appears on the hands; is not contagious.

Gnaoóë. Employment, work, also motion.
 Fa gnaooe. Diligent.
 Gnátá. Difficult.
 Caca gnata. To climb; (i. e. to get up with difficulty).
 Mow gnata. scarce.
 Gnattoo. The substance used for clothing, prepared from the bark of the Chinese paper mulberry tree, and imprinted: before it is imprinted it is called *tapa*.
 Gnaw-gnaw. A great cowardly fellow that does nothing but talk, a braggadocio.
 Gneñoo. Hundreds; the plural of *Tedoo*, a hundred.
 Gnedji. Hull, husk, pod, a shell.
 Gnedji nioo, cocoa-nut shells.
 Gnele. A baboon, monkey.
 Gnignila. Bright, polished, brilliant.
 Gnofooa. Easy, easily, plain, evident, unprohibited, not forbidden, not tabooed, lawful, allowable.
 Gnongo. A seagull.
 Gnono-gnóno. A kind of cocoa-nut, the young husk of which is eatable.
 Gnonoo. A young cocoa-nut not yet fit to be gathered.
 Gnoo. Rather an inferior sort of yam.
 Gnóooe. To till the land, agricultural work.
 Tai gnóooeia. Uncultivated.
 Gnootoo. Mouth of any animal; beak of a bird.
 Gnootoo hooa. Droll in speech.
 Gnoótoolów. Loquacity, garrulity, talkative, loquacious.
 Gnow. To chew sugar-cane.
 Gnow-afi. A firebrand, a fire-stick.

- Gnowooa.** A sort of itch.
Goo. The sign of the second person singular of the present tense: *gooo*, being changed into *goo*, (See *gooo*).
Gooa. The sign of the present tense; in the second person singular, it makes *goo*.
Gooa-looa. Heretofore, formerly, a long time ago.
Gool. Blind, blindness.
Gooli. A dog.
Gooli fafine. A bitch.
Goolo. A cauldron, a kettle, a sort of earthenware vessel of the manufacture of the Fiji islands.
Goómá. A mouse, a rat.
Goomala. The sweet potatoe.
Goomete. A trough, a dish.
Goomi. To investigate, to search, to explore.
Gootoo. A louse.
Gootoo Fiji. Morpionea.
Gootooa. Lousy.

H.

- Ha.** To display, to shew; to appear.
Habe. A cripple.
Ve habe. Club-footed.
Hage. Up.
Hahanga. A reef.
Hahów. The dew, a fog, a mist, a haze.
Hahage. That end of any island which is most towards the north; or if it should happen to lie east and west, that end which is most towards the east: (from *hage*, up).
Hai. To tear, to cut.
Hai-fai. To dilacerate.
Háichia. To enchain, to tear to pieces.

- Hala.** Entrance, door-way, road into a plantation or wood, an error, to err.
Hálafelów. A house where canoes are kept.
Halla. To miss, to fail, to blunder, (*tai halla*, inevitable,) wrong, amiss, a mistake, a road or path, a channel into a port.
Halla toho. A drawbridge, (*toho*, to drag, to draw.)
Halla toca ooa. Two cross roads.
Hamma. The smallest canoe of a double canoe, viz. the leeward canoe.
Hamma tefooa. A single sailing canoe.
Hamo. Envy, a wish.
Fucca hamo. To envy, to wish.
Hamoochi. To snatch.
Hamoochia. To grudge, to envy. This word is only used in the first person singular and plural of each tense; otherwise *manoo-manoo*, which see.
In the first person singular of the present tense, the sign and pronoun are not used.
Hapai. Having deformed legs.
Havili. A blast, a gale.
Havili-vili. A breeze.
Hawla. To escape, to flee.
He. The article *the* or *a*; there.
—. A grasshopper.
Hea. The name of a tree, from the fruit of which is expressed a glutinous red varnish, called also *hea*, and is used to stain and varnish the finest gnattoo, which is then called *toogi hea*. The *hea* tree is only plentiful at Vavaoo.
Hééhoo. Future.

HEA

Héshóni. To-day, (contracted from *he aho coeni*.)
 Heca. To sit down on a chair, bank, or bench, to embark, deposited, settled, placed in.
 Heca-anga. A bench.
 Hécé. To err, astray, wandering.
 Hegemo. In the twinkling of an eye, derived from *he gemo*, the eyelash.
 He-ha? What?
 Hehele. An incision, to cut.
 Hehengi. Early.
 Heke heke. Slippery, alimy, slipperiness, to slide.
 Hela. Fatigue, breathless, short of breath.
 Tai hela. Indefatigable.
 Heláha. Fruit of the tree so called, used to make necklaces.
 Hele. To cut, also a knife, *hele ooa*, to cut in two, to divide, evasion, to dissemble, to decoy, a trap, a snare, *naw hele*, to snare (with a string.)
 Hele ta. A sword.
 Helecochi. Scissars.
 Heloo. A comb, to comb.
 Hema. The left.
 Nima hema. The left hand, *nima matóu*, the right hand.
 He-mooi. Hereafter.
 Hena. There, thither.
 Hengi-hengi. Morning, break of day.
 Heni. Here.
 Heoo. To ward off, to avoid.
 Hi. Emissio seminis.
 Hico. To take up any thing that has been collected together, to tuck up, as one's dress, the name of a game.
 Hifo. Down, below, to go down, *Gooa hífó he láú*, the sun sets,

HIV

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Hifoanga. Declivity, a high place from which you may look kown.
 Hifoangi. To descend.
 Higgi. To raise, to lift, to heave.
 Higgi-tanga. To dig up a corpse.
 Hihifo. That end of an island which is towards the south; if the island should lie east and west, that end which is towards the west, (from *hifo*, down.) See *Hahage*.
 Hili. To leave off or finish any work or operation, to put or place up or upon, to lodge or be fixt, as a body thrown, in a tree, &c.
 Hilianga. End of termination, (in a moral sense,) as the termination of happiness or misery: also termination of work.
 Hilinga gele-gele. The fifth lunar month; *hilinga*, a corruption of *hilianga*; *gele-gele*, to dig; because in this month they cease digging the ground for planting yams.
 Hilinga-mea. (The end of things;) the name of the eighth lunar month; the month in which the principal agricultural work of the season is finished.
 Hilo. The anus.
 Hina. A gourd; a bottle; a spider; hoary headed; grey with age. *Hina papalangi*, a water melon.
 Hina-hina. White.
 Hinga. To fall, to tumble.
 Hingoa. Name, appellation.
 Hiva. The numeral nine.
 Hiva. To sing.
 Hiva ongofooloo. Ninety.

Hō. The possessive pronoun *your*.

Hō-egi. A title of address to a god, also to a noble, literally, your chief, or your chiefship.

Hōbo. To caper, to jump, a jump, to rebound.

Hōbo-hōbo. To frisk.

Hōca. To stab, a lance, a thrust.

Hōco. To flow, to splice or knot.

Tahi hōco. High water.

Hōholo. To grind.

Hōhoni. Large cocoa-nut shells to hold water.

Hōli. Eager.

Hōlichī. The open part of a house from the eaves to the ground.

Hōlla. To run away, to desert.

Hōlo. Friction, rubbing, a rag.

Hōlo-hōlo. A towel, to scrub.

Hōloi. To chafe, to wipe.

Hōnge. Dearth, famine.

Hōo. To pray, to entreat, to be submissive, to boil or stew.

Hōo : vy hōo. Broth made from fish, (having no other broth).

Hōoa. A joke, jocose, merry.

Matta hōoa. Handsome.

Hōoa-ky. Gluttony. *Tangata hōoa-ky*, a glutton.

Hōogoo. To dive, to immerge.

Hōo hifo. To crouch.

Hōohoo. The female breast, the teat of any animal, also milk, a fork or skewer, also to pierce.

Hōoi. A bone, also a needle or pin.

Hōoli. A sprout from the root of a plant, a sapling.

Hōonoo. To singe.

Hōonoo hōonoo. To singe.

Hōonooigi. To stick a skewer or peg in any thing, the name

stick put in the ground

for the tendrils of the yams to rest on.

Hōōū. To till the land, to clear a plantation, also a wooden instrument used for digging, &c., also taste or flavour, *hōōū lillé*, luscious.

Hōōū gele. An instrument to dig holes for planting yams.

— **éboo.** An instrument to weed with.

Hōōū-ky. Greedy, gluttonous.

Hōpi. The banana.

Hōotooa. An immaterial being, as a god, spirit, &c., also any evil by the infliction of the gods, a bodily complaint, a boil. This word sometimes applies to foreigners.

Hotooa pow. A demon.

How. A king, the supreme chief, not as to rank, but power.

How. To come, to approach.

How-chia. Misty, foggy, cloudy

How noa. To happen accidentally.

I

I. A fan.

I'a. The pronoun he.

Iá-oo-é. Interjection Ah!

Iá-whé. An interjection of disdain.

Iboo. A cup, a mug, saucer, &c.

Ica. A fish, fish.

Ifé. Where, whither.

Ifi. To blow.

Ifi afi. Evening, from *ifi* to blow, *afi* the fire, because at night they blow up the embers to light the torches.

Igi. Diminutive, tiny, the mallet with which they beat out the bark of the *heubo* to form tea

Igoo. The tail.

IHO

- Ihoo. The nose; also used as our word *nozle*, applied fantastically to the prominence of any thing.
- Ihoo vaca. Having a large nose, i. e. as big as a canoe.
- Iky'. The negative no, never, none.
- Iky-obito. Not at all.
- Iký taha. No one, nobody.
- Ila. A mole or mark in the skin.
- Ilaw. To ascertain, to see.
- Iloa. To perceive, to detect, to understand. Tai iloa. Invisible.
- Ilonga. A crease, mark, symptom, omen, criterion.
- Ilonga caffo. The cicatrix of a wound made by a warlike instrument.
- Ilonga e lavéa, the cicatrix of a wound.
- vâé; a footstep.
- Ilonga-be. Peculiar to, in particular. *Ilonga-be mea*, those in particular.
- Inachi. A share, also the name of a religious ceremony.
- Inoo. To drink.
- I'ô. The affirmative, yes; the interj. ah indeed! well!
- Ióho. To yell, to scream.
- Isa. An expression, either of anger or vexation.
- Ita. Anger, displeasure, vexed, angry.

J

- Jia. To entangle, a place to catch birds.
- Jiawta. A looking-glass. From *jio*, to look; *ata*, shining, reflecting.
- Jienna. A person.
- Jio. A stare, to look, to peep.

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LAA

Ixtti

- Jio angi! Behold! look *there*!
— my! Behold! look *here*!
— atoo. Look at yourself as in a mirror, &c.

K

- Kefoo. Flaxen.
- Keve-keve. A familiar phrase, implying one's disbelief of any thing asserted.
- Kevigi. The crab-fish.
- Kiji kiji vy. The horse-fly.
- Kikila. Dazzling, to flare.
- Kila-kila. Same as *kikila*.
- Ky. To eat, to take a meal.
- Ky bongi bongi. The first meal taken in the morning.
- Ky fucca ifi afi. A meal taken in the evening.
- Fia-ky. Hunger, hungry: *fia*, to want; *ky*, to eat. Hoóo-ky. Ravenous after food, greedy; *hoóo*, taste, or flavour.
- Ky. This word has a very different meaning from the above, when joined to *fonnooa*, the land, or country; as *ky fonnooa*, a vassal, also the common people.
- Kyhá. To thieve, to steal.
- Kyhachia. Stolen.
- Kyinga. A relation or kinsman.
- Kynanga. A meal, victuals.
- Ky-tangata. A cannibal.
- Ky-vale. Greedy, gluttonous.

L

- Lá. A sail of a canoe, or other vessel. *Fy lá*. Hoist the sail; *tongoo lá*, lower the sail; *fatoo lá*, furl the sail; *higgi lá*, tack about; *foochi lá*, haul on the sheet.
- Láá. The sun, sunshine.

Laboo. To coax, flattery.
Lalaboo. The same meaning.
Läi. The brow, or forehead.
Lafa. Flat.
Lafa-lafa, Lalafa. Flat, more frequently used than *Lafa*.
Lafa. The ringworm, or tetter.
Laffo. To throw or pitch.
Lahe. Lime, which they make from coral.
Lahe-lahe. Limy.
Lahi. Many, powerful, great, several.
Lahiangé. Bigger, more, to exceed.
Laho. The scrotum.
Lala. A bitch, &c.
Lalaboo. Same as *laboo*.
Lalaffa. Flat.
Lalahi. Rather large, rather many.
Lalanga. To weave.
Lalata. See *Lata*.
Lalava. To fasten the beams of canoes, &c. with plait, made of the husk of the cocoa-nut.
Lalo. Below, deep, the bottom.
Lamoo. To chew, to grind between the teeth.
Langa. To plait mats, to weave, to build, to make a pole used to break the ground for planting yams.
Langi. The sky, also the name of the burial place of Tooi-tonga during the time of burial, the ceremony itself also; to sing, a body of singers.
Langi ma. A clear sky.
—— ooli. Cloudy.
Lango. The common house-fly.
Lanoo. To wash, to rinse.
Lao. To shell or peel off.
Assassination.
—— To rush upon and

Lata. Tame, to be contented with one's situation.
Lava-lava. Bound, to wind round.
Lavéä. Any wound, except from a warlike instrument.
Lea. Speech, voice, language, pronunciation.
Lea fa. Hoarseness.
Lebo. Leaves of the bread-fruit tree, sewed together for the purpose of covering food in cooking, to keep in the steam.
Lelle. To run.
Lelle müöü. Astonished, surprised (*mooü*, life), because under great surprise or astonishment, one is seemingly left without powers of life or action.
Lelléä. Adrift, driven to leeward.
Lemoo. The buttocks.
Leo. To watch, to be awake, a sentinel.
Leoo. To parry, to turn aside.
Lepa. A well.
Leva. Adv. Accordingly.
Li. To toss (as any thing light).
Lia-lia. Disagreeable to the sight, abominable, brutal, filthy.
Lisgi. To abandon, to throw away, the name of a game.
Lichi. To fling, to throw with force.
Licoo. That part of any island which is least frequented by canoes, owing to its rocky shores: in all the Tonga Islands the *licoo* is more or less the eastern coast.
Liha. A nit, an egg of a louse.
Liha-mooa. The name of the first lunar month (*mooa*, for
—— mooü. The name of

- second lunar month (*mooi*, second).
- Lili. Anger.
- Lilingi. See *lingi*.
- Lillé. Good, kind, peace, order.
- Lille-ý. To approve.
- Lilo. To hide or conceal.
- Limoo. Sea-weed.
- Linga. The male organs of generation (a vulgarism).
- Lingi. To pour out, to diffuse.
- Lioo. To hold in a vessel.
- Lo. An ant, the leaf of a plant.
- Lo-gnootoo. The lips. *Lo-fow*, the inside bark of the *fow*, split to strain cava, &c.
- Lo-tootoo. The bark of the *hëabo*, when beaten out, in the preparation of *tapa*.
- Loa. Ancient, long ago, tedious, also to paint the face in time of war.
- *loa*. Long, extended, tall, tallness, sea-sickness.
- Loáta. The large black ant.
- Lofa. To hover as a bird, also a paper kite.
- Lohi. Falsehood, assumed conduct, to lie, to assume.
- Lohiagi. An aspersion, to delude.
- Lohoo. A crook to hook down branches, for gathering fruit.
- Lóia. A surfeit in eating.
- Lolo. Oil, emulsion of the cocoa-nut.
- Lolo-lólo. Oily.
- Lolóä. See *loa-loa*.
- Lolóa-ange. Long enough.
- Lolofi. To press down.
- Loloi. Juice of the cocoa-nut.
- Lolomi. To defer, to press down.
- Lolongo. Quiet, still, peaceful.
- Lólóóóle; *Præputium*.
- Loloto. Deep, depth.
- Lólotonga. Already, time, period, then, at that time.
- Lólotonga he mōófi. Lifetime.
- Lomagi. To drown, to founder.
- Lona. The hiccups (*singultus*).
- Longo-longo. See *Lolongo*.
- Longoa. Noise, noisy.
- Loo. A name given to several preparations of food. See "Arts and Manufactures."
- Looa. To disgorge, to vomit, sea-sickness. *Te looa*, nausea, almost sick.
- Loobe. A dove.
- Looloo. An owl.
- Loóloo-á. To inclose with paling.
- Looloo-looloo. To shake, to jolt.
- Loóö. A hole, a pit, a valley.
- Loóö he lo. An ant-hill.
- *loóö*. Hollow.
- Lööóle. *Præputium*.
- Lööooloo. Vide *Lou*.
- Lopa. A sea term, usually joined with *fanna*, a mast; as *lopa he fanna*, to set up the mast by the backstays.
- Loto. Mind, temper, idea, opinion, disposition.
- Loto boto. Wise.
- *héë*. Frantic, insane.
- *lahi*. Ambitious, haughty.
- *lillá*. Good disposition.
- *mahalo*. Jealous, jealousy.
- *mamafa*. Heavyminded.
- *taha*; or *loto fucca taha*, unanimous.
- *ooa*. Double minded.
- Loto tow. Brave, heroic.
- *vale*. Ignorant. Co *acoo* loto. That is my opinion.
- Loto. This word also means the middle, the centre, or that which is inclosed.
- Loto fonnooa. Midland.

Loto abi. Plantation round a house ('inclosed in').

Loto. With *coe* ('co he') before it, a sort of interjection: thus *coe loto!* 'what's to be done!' *coe-loto ahái.* 'who can help it!' *co he loto.* 'tis your fault.

Lotoá. An enclosed place.

Lotoa boocaa, a hogsty.

Lotoange. Inwardly.

Lotoo. Adoration, invocation, to invoke, to pray.

Lotosá. A pitfall with pointed stakes in the bottom.

Low. To discourse, to relate, hearsay, report.

Low noa. To talk at random. **Vide Noa.**

Low gita (an idiomatic phrase). I should have thought, methinks.

Low. Measure of the surface of any thing.

Low lahi. Broad, expansive.

— **chi.** Narrow.

Low. The hair of the head.

Lōóloó. A long head of hair: it is some doubt whether this word is derived from *low voloo*, or *loa ooloo* (*loa*, long, *ooloo* head), but *low ooloo* does not afford the idea of length, nor does *loa ooloo* afford the idea of hair.

— To calculate. *Low vale*, a countless number.

— To nip, or pinch.

— A leaf (of a tree), *low fetagi*, a single sheet, or piece of tapa.

Lowbisi. Nonsensical discourse, tittle tattle.

Lowcow. Proud, arrogant.

Lowma. The hand.

Lowma. crash, to break in

Ma. Ashamed, bashful

— Clear, immaculate.

— To chew, a mouthful

— A sort of food. See the Chapter on the Arts and Manufactures.

— The conjunction, *and*, probably corrupted from *mo*, but used only in connecting numbers: also the preposition *for*.

Máala. A field of yams.

Máanga. A mouthful, a morsel.

Maboo. To whistle.

Mabooni. To shut, or close up.

Macca. A stone, a rock. *Macca ast*, a flint.

Macca-macca. Stony, craggy, *macca-macca-ia*, the same.

Faligi macca. Paved with stones.

Macca hoono. A particular sort of black pebble, made hot for the purpose of cooking.

Maccatá. A sling.

Macawna. Full fed, satisfied.

Machilla. Sharp, having an edge.

Machinavoo. A kind of club.

Macohi. To scratch.

Maénne. To tickle.

Maenne-enne. To tickle.

— **gnofooa.** Ticklish.

Mafá. Crack, rent, fissure.

Mafachi. See *Mafechi*.

Mafahe. (Same as *mafa*.)

Mafanna. Heat, warmth.

Mafatooa. To sneeze.

Mafechi. Broken, disjointed.

Mafohi. Stripped off, marked with scratches.

Mafoo. The heart of any animal

Maha. Empty, vacant.

Maha hifo. To ebb. *Tah mahi.*

Mahi. Ebb tide.

— **maha.** A shelf, or shallow.

Mahagi. Sickness, disease.

MAH

ia, contagion.
 tear.
 To tear, to make
 distrustful, suspicion.
 o. To suspect.
 id, sour, tart.
 a. A dolphin.
 cut, a gash.
 ie dress of the Fiji
 Vide vol. I. p. 272.
 he moon, moonlight,
 month.
 v. One of the months.
 plant.
 o Vide Mohoonoo.
 o twinkle, starlike.
 luck.
 piece of ground, ge-
 before a large house,
 s grave, where public
 ics are principally
 'n lucky, a public ca-
 'harcoal, embers;
 A public speech.
 Bodily pleasure, sen-
 sification.
 ll! well done! bravo!
 'xactly, nicely. Valie
 c. To divide in two.
 a malie. To cut ex-
 two.
 st, welcome.
 term of encourage-
 bear pain or hard la-
 ll borne! bravely suf-
 also, welcome! I am
 see you; I am glad
 ou here.
 Strong, able, Chino-
 able bodied.
 ge. Potently, bodily

MAN

lxxvii

Malólo. Refreshed, rest, release
 from pain.
 Maloo. The shade, shadow of
 any large object, as a house,
 hill, or trees, cool, refreshing.
 — maloo. Shady. See
 Maloo.
 Mama. The world, human be-
 ings, society at large. Mea
 mama, any thing belonging
 to this world.
 —. Light from the sun, or
 fire, a torch, torch-light.
 Mama. To chew *cava*.
 Mámá. The lungs.
 —. Light, not heavy.
 Mamáé. The plantain.
 Mamafa. Heavy, ponderous.
 Mamaha. Shallow, not deep, a
 bank in the sea.
 Mamahi. Ache, or pain, to give
 pain, severe, bodily injury.
 — ange. Painfully.
 Mamana. To be in love with.
 Mamaoo. Distant, afar, aloof.
 — ange. Farther.
 Mamata. To look, to behold,
 sight.
 — angi. Look there! be-
 hold!
 — my. Look here!
 Mamma. To leak, leaky.
 —. To chew, a morsel.
 —. A ring.
 Mana. Thunder, also a sign.
 Manaco. To love, to esteem,
 beloved.
 — faine. Amorous.
 Manatoo. To recollect, to muse,
 thoughtful, serious, sad.
 — natoo. See *Manatoo*.
 — fonnooa. Low-spirited
 in consequence of being ab-
 sent from one's native country.
 Manava. Breath. As the breath.

ing is more or less affected by certain passions of the mind, some of these take their names from this circumstance; as, for instance, fear and courage. The former is called *Manava-he* (*hee*, to wander), or *manava-chi* (*chi*, little), because, in fear, the breath grows tremulous and undecided, or small in quantity; and the latter is called *manava lahi* (*lahi*, large, or much), because, when the mind is excited, and feels itself, as it were enlarged by courage, the chest is raised, and the breath becomes full, bold, and decided. In common conversation, the adjunct words, *he*, *chi*, and *lahi*, are so melted into one word with *manava*, that the quantity of this word becomes altered, and the compounds are pronounced *mánavahé*, *mánavaché*, *mánavaláhi*.

Mánavachí. Fear, consternation. Vide *Manava*.

Mánavahé. Fear, want of courage, &c. Vide *Manava*.

Manavahe gnofooa. Startlish, easy to startle.

Mánavaláhi. Bold, courageous. Vide *Manava*.

Manga. The barb of an arrow or spear, any thing thing open, diverging, or fork-shaped. *Fucca manga gnootoo*. To open the mouth.

Manga-manga. Forked, cloven.

Maníí, *Maníí-níí*. Thin, slender.

Maníí-ange. Thinly.

Maníí-ange. Ten thousand.

Maníí-ange. Any pain about the face.

Manoo. The tooth-ach.

Manoo. A bird (of any kind).

Foi manoo. An egg.

—— *tangata*. A cock bird.

—— *fafine*. A hen bird.

Manoo-manoo. To covet, parsimonious. See *Hamoochia*.

Manooki. To deride, to scoff.

Mao. Explanatory, clear, to define, termination.

Marly. See *Máíí*, which is the true pronunciation.

Masima. Salt (muriate of soda).

Mátá. A peculiar kind of club.

Mataboole. A rank below chiefs.

Matafa. A gash, a notch.

Matangi. The wind, windy.

Matta he matangi. To windward.

Matapá. A door.

Mate. Death, carnage, a corpse, an eclipse.

—— *To die*, to wither.

—— *he láá*. Eclipse (sun).

—— *he mahina*. Eclipse (moon).

—— *To guess*, to conjecture.

Matochi, *Matochi-tochi*. Notched, marked with the teeth of rats or mice. (*Matta*, a face or aspect: *ochi*, finished, done or worn ont).

Matooa. An old man.

—— *tangata*. A thrifty, or miserly man.

Matoloo. Thick in respect of bulk, or extension (not as to fluidity).

Mátow. A fish-hook. See *Fa*.

Tow matow. To fish.

Matów. Right, in contradistinction to left.

—— *The largest double canoe*.

Matta. Ripe (a term chiefly applied to cocoa-nuts).

—— *The eyes*, countenance.

MAT

complexion, look, appearance.
 - hooa. Pretty.
 - boto. Subtle, wise.
 - gehe. Maimed, disfigured.
 - tangi. Peevish, fretful.
 - téä. Pale in the face.
 - vave. Quick-sighted.
 - kikila. Full-eyed.
 - tepa. Goggle-eyed.
 matta. The eyelid.
 - teve, Fearful, cowardly.
 - looloo. Owl-eyed.
 - The eye or countenance (a metaphorical sense).
 - he hoofoo. The nipple.
 - he láä. The east.
 - matangi. To windward.
 - he oole. The orifice of urethra.
 - tow. Having a good eye taking aim.
 - valéa. Incautiously.
 - he tofe. Pearls (eyes of ters).
 - he tow. The front of the.
 - áoochi. The anus, also satious, troublesome.
 - Edge of any thing, nk, boundary.
 - fonnooa. Coast, or shore.
 - he-langi. The horizon.
 - he-tahi. The sea-shore.
 - falle. The threshold.
 - matta. Having the appearance of, resemblance.
 - matta cobenga. A cobweb.
 - matta tooa. Shabby.
 - matta tooa-ange. Shabby.
 - matta ita. Angry, having stern look.
 - matta tow. Military, war-

MO

lxix

Matta matta-egi. Princely.
 Mavava. Acclamation, to applaud.
 Mawle. To vanish, to disappear.
 Mawquaw. Presently! wait a little!
 Me. From, (as, from any place.)
 — The bread-fruit, or tree.
 Mea. Affairs, things, effects, some, a part of.
 Mea inoo. Beverage.
 Mea vala. Apparel.
 Mea ky. Food.
 Mea fooagi. A present, a gift.
 Mea mama. Beings, things, or affairs belonging to this world.
 Mea hotooa. Beings, things, or affairs belonging to the next world.
 Mea tow. Warlike weapons.
 Me aloonga. From above.
 Mée. A dance, to dance.
 Mé-fé. Whence.
 Me-hage. From above.
 Méhegitángá. An aunt.
 Mé-héna. Thence.
 Mé-héni. Hence.
 Mé-hifo. From below.
 Mé-lálo. From below.
 Mele-mele. To mingle among, strewed among.
 Mele-mele-getoo. To hop.
 Melié. Sweet.
 Mello. Brown, yellow.
 Mello-mello. Tawny.
 Miáw-i. Wreathed, serpentine, to twist.
 Michi. A dream; to dream.
 — To suck, to inhale.
 Mili. To rub, to smooth down.
 Milo. A top, a tetotum, the name of a tree; to spin round.
 Mimi. To make water, urine.
 Mo. And, also, likewise, with besides.

Mo. The pron. ye, your.
Moā. The domestic fowl.
Moā tangata. A cock.
Moā fafine. A hen.
Moāmoā. Dryness, dry.
Móachibo. The cotton tree.
Mochi-mochi. To crumble.
Moco. A species of lizard.
Mocoboona. A nephew, or niece.
Mócochíā. Cold, chilly.
Mocohoola. An earwig.
Mocomoco. Cold, chilly, cool.
Móé. And the, with the.
—. To press down, to tread down.
Móé-móé. A ceremony so called. *Vide p. 187 of this volume.*
Mófooié. An earthquake.
Mohe. Sleep, to sleep, to roost.
Fia mohe. Drowsiness; to hatch, to lay eggs.
Mohe. To freeze with cold.
Mohenga. A bed, a mat.
Mohoo goo. Long weedy grass.
Mohoonoo. Parched, blighted.
Moli. The shaddock, the citron.
Molle. Molle-molle. Glossy.
Molle-molleange. Smoothly.
Moloo. Soft, flexible.
Momoco. Cold, bleak, a consumption, or wasting away.
Momóé. Petty, small.
Momoe mea. A scrap, a crumb.
Momohe. Coition, sexual intercourse (literally to sleep with).
Momoho. Ripe, to become ripe.
Monga. The protuberant cartilage of the throat.
Mongamonga. A cockchafer, a beetle of any kind.
Mónooiā. Fortunate, lucky.
Moā. First, preceding: the capital town of an island: a rank in society.

Moā-moā. To advance; precedent, preceding.
Moā-tow. The front of battle, the van of an army.
Moā-moā-ange. To precede.
Moā-ange. Forwards, before, or in presence of, antecedently.
Mooāna. The ocean, deep water. Loto mooāna. Mid-sea.
Mooca. The buds of the banana, or plantain tree.
Moochíé. Any grass-plot.
Mooi. Mooiange. After, following, the end, tip, or extremity of any thing, conclusion, the hindermost, ago, in time past, unripe, young.
Taw mooi. Behind-hand. He mooi. Thereafter, the younger.
Mooi fonnooa. A point of land, a cape.
Mooi-mooiange. The last.
Mooi matangi. To leeward.
— tolo-tolo. A promontory.
— váé. The heel.
Moóitów. Amorous (applied only to women).
Mooli. Foreign, behind, abaft, a foreigner, a stranger.
Möóni. Truth, actual, trusty.
Móoaa. Used for gimóoaa, after the preposition *ma*.
Móooi. Life, convalescence, fertile, to live, subsist.
Möooi foo loa. Longevity.
Möoonga. An eminence, a hill.
Möoongaia. Mountainous, hilly.
Möoonoo. Prosperity, good luck.
Mootoo. To break, to part.
Motohico. A blow with the fist.
Motoloo. Used for gimótóloo after the preposition *ma*.
Motoo. Dependant islands.
Motooa. Age, old, state; also

MOT

- applied to bread-fruit, yams, &c.; signifying full grown, ripe: to wear away with age.
- Motooa nima.** The thumb.
- **vâe.** The great toe.
- Move.** Slack, loose.
- Mow.** To obtain, to attain, to win, to catch, obtained, to overtake, secure, safe, faithful.
- Mow.** We, our; (only used when the person spoken to is not included). See *Tow*.
- Mow-ooa.** The dual number of the pronoun *I*, used instead of *gimowooa* after the preposition *ma*.
- Mow-toloo.** The plural number of the pronoun *I*, used instead of *gimowtoloo* after the preposition *ma*.
- Mow.** Much, very: only used before nouns expressive of height or deep, as *mow he lalo*, deep; *mow he-loonga*, high.
- Mow-aloonga.** Height, lofty.
- Mow-gnatâ.** Valuable, scarce.
- Mow gnofoôa.** Cheap.
- Mow-he-lalo.** Depth, low.
- Mowmow.** To break, to waste, to consume.
- Mow-mow mea fucca egi.** To profane or abuse holy things.
- My.** To; towards: (only used when the first person singular or plural is implied).
- Mya.** A cord or rope.
- Myili.** A species of the myrtle.

N

- Na.** Lest; in case that.
- Na.** The sign of the past tense: *ne* in the first person singular.
- Nâi.** Hush! *fucca nâa*, to appease, as one would a child.
- Naffa.** A drum.

NIS

IXXI

- Nâi.** A contraction for *na*, the sign of the past tense, and *ia*, he, as *nâi foo he cava*, he called for cava; instead of saying, *na foo he cava ia*. (See Grammar.)
- Namoo.** Odour (either good or bad.)
- Namoo cacala.** Sweet scent, (as of flowers) odorous.
- Namoo.** The mosquito.
- Namooâ.** A bad smell.
- Nanamoo.** To smell, aromatic.
- Nanivi.** Meddlesome, to meddle.
- Natoo.** To commix, to knead.
- Nava.** The glans penis.
- Naw.** Belt, girdle, to gird.
- Naw-naw.** See *naw*.
- Naw fucca taha.** To join.
- Naw-gia.** To strangle.
- Nawagi.** To bind up with.
- Naw-hele.** To noose.
- Ne.** See *na*.
- A particle frequently joined to the end of words for the sake of euphony: women more frequently use it than men.
- Né-né.** Interj. No wonder!
- Neo.** The first person singular of the past tense, joined with the sign of the tense.
- Nifo.** A tooth, teeth, a tusk.
- Nifo-coo.** Toothless.
- Nihi.** Some, any.
- Nima.** The arm, the hand.
- Gnedji nima.** The nails of the hand.
- Cow nima.** The fingers.
- Nima hema.** Left-handed.
- Nima matôw.** Right-handed.
- Nima.** The number five: (derived from the hand having five fingers.)
- Nima ongofooloo.** Fifty.
- Nioo.** The cocoa, the cocoa-nut.
- Nisi.** To blink, to leer, to ogle.

Noa. Atrandom, wandering.
 Noa-ai-be. In vain, unfixed.
 Loto-noa. Foolish.
 Noa. Dumb, speechless, from organic defect, or from deafness

— Trivial, trifling.

Nofo. Nonofu. To dwell, remain, to pass one's time.

Nofo fucca taha. Solitary.

Nofo-nofo. } To associate
 Nonofu. } with.

Nofo noa. Disengaged.

Nofo mow. Constant, fixt.

Nofo vao. Uncultivated.

Nofo-my. At hand, present.

Na nofo eva-eva be ia. He passed his time in doing nothing but walk about.

Nofo. Government, state of public affairs.

Nofoa. A chair or bench.

Nofoanga. A dwelling place, habitation, sitting place.

Nofo-mooli. Being abroad.

Nónó. Short, of little length.

Nóno. A tree, the root of which furnishes a red dye.

Now. They, their.

Nowoa. The dual number of the pron. *they*, used after the verb, *them*: also after the prep. *ma*.

Nowtoloo. The plural number of the pron. *they*, used as above.

Ny. Perhaps, I wonder if.

O

Obito. The sign of the superlative degree, very, most extremely, excessive.

Ochi. To conclude, perfect, ended.

Oe'-óúfooa. Beautiful (applied only to women.)

O'fá. To measure out length, to fathom.

Ofa. Love, esteem, mercy.

Ofa-be. (An idiomatic phrase) let but! would to God! Oh that!

Ofi. Near at hand.

Ofi-ange. Near to, approaching.

Ofiange gi se? Whereabout?

Ohana. A husband or wife, a spouse, a married person, to marry.

Ohoo. A scoop to bale out.

Ohoo lioo. To bale out the hold.

Oiáooé. Alas!

Oiaoo. An expression of pity or pain, surprise.

Olongá. A certain kind of tree.

Omi. To bring, to fetch.

Omy. To bring hither.

One } Sand: also gun-
 One-one } powder.

One-patta. Gravel; (*patta*, coarse.)

One-ónéia. Sandy, gravelly.

Ongo. Echo, sound, noise, fame, reputation, glory, news, tidings, to hear.

Ongofooloo. The number ten

Ongo-ongo. Sonorous.

Ono. The number six.

Ono-ongofooloo. Sixty.

Oo. A bundle.

Oo-mea. A bundle of things.

Oo. The personal pronoun *I*, used in the future tense.

Ooa. The numeral two.

Ooafooloo. } The numeral

Ooa-ongofooloo. } twenty.

— The sign of the dual number of personal and possessive pronouns.

Ooanga. A maggot.

Ooángai. Maggoty.

Ooca. A bow-string.

Oochi. The buttocks.

OOC

Oochia. To bite, stung.
Oocummea. Metal of any sort, particularly iron.
Oocummea coola. (Copper, i. e. red metal.)
Oocummea hina-hina. (Silver, i. e. white metal.)
Oofi. The yam.
Oofi-oofi. To cover over.
Oofi-lo-acow. To spread over with leaves.
Ooha. Rain.
Ooha macca. (i. e. Stony rain), hail. It hailed at Vavaoo in the year 1809, about the month of June, to the great astonishment and wonder of the natives: two or three old men said they recollected this phenomenon once before.
Oôhâiâ. Rainy, showery.
Oohigi. Small, diminutive, young of any animal.
Oohigi manoo. A young bird.
 — **ma.** A chicken.
 — **boocaa.** A young pig.
 — **pato.** A gosling.
ohila. Lightning, to lighten.
loi. To call out, to call after, to cry or exclaim against: the interjection *fye!*
la. The name of a dance.
oa fia oola cori ia; he is proud of his bad dancing: his is spoken of any one who is conceited of his own abilities; but for shortness sake they generally say merely, *fia la cori.*
o. The penis.
o. Black, dark, gloomy.
ngi ooli. Cloudy.
ooli. Black, gloomy.
To ster.
Blaze, flame, to glow.
The head. Mooi ooloo

PA

lx

The back of the head, hair of the head.
Ooloo fanna. The mast head.
Oolooagi. First, beginning.
Oolooagi.mate. The eleven lunar month.
Ooloo-boco. A skull.
Oolooenga. The seventh lunar month.
Ooloonga. A pillow.
Ooloongiâ. Beaten at a game.
Ooma. A kiss.
Ooma. The shoulder.
Oome. A seal, (phoca).
Oomâ. Clay.
Oomochi. A cork, a stopple, to bung up, a pledget of banana leaf for wounds.
Oomoo. Victuals dressed under ground, or baked. **Mea fe-oomoo.** Cooking utensils.
Oono. Scale of a fish, tortoise-shell.
Oono-oono. Scaly.
Oô-o. Craw-fish.
Oô-o. To crow as a cock.
O'-ooa. To desist, hold, forbear, softly, until.
Oô-oô. To bite, to peck, to sting.
Oota. Land or shore.
Ooto. The brain. The cocoonut, when it is in the act of germinating.
Otoo. A line or row.
Otooli. A fish, resembling mackerel.
Otta-ot:a. Raw, uncooked.
Ow. Thy own.

P.

Pa. A certain kind of fish-hook, made of tortoiseshell and mother of pearl shell, on which no bait is put; for as it is trailed along the surface of the water, it has the appear

- ance of a flying fish; all other kinds of fish-hooks are called *matow*.
- Piānga.** A bean used to play with.
- papalangi. Coin, dollars.
- Pacāwla.** The corpse of one slain in battle.
- Pachi.** To clap the hands.
- Pachine.** A necklace.
- Pacoo.** Crimp, crisp, cracknel of baked pork: also the scab of a sore, crust.
- Pagiā.** To impinge, to fall or strike against, to squash.
- Pagnatā.** Backward, obstinacy.
- Pagnofooa.** Willing, obedient.
- Palācalāca.** A kind of spear.
- Palalooloo.** Always used with *hooi* before it, as *Hooi palalooloo*. A rib.
- Pale.** To push or shove along, as a canoe in shallow water.
- To parry a spear or arrow.
- Pali.** The os pubis; the share bone.
- Palla.** A sore, an ulcer, to fester, to suppurate, the name of a disease.
- Paloo.** To mix with water.
- Pango.** Crossness, obstinacy.
- Pani.** To bedaub, to smear.
- Paniagi.** To besmear.
- Paniooli.** Black, dirty.
- Pāoonga.** The tree, the leaves of which are used for imprinting *gnatoo*.
- Papa.** the penis.
- The hollow piece of board on which *gnatoo* is imprinted.
- Low papa.** A board.
- Pápá.** The mid rib of the banana or the plantain leaf.
- Papalangi.** White people, European manufactures.

- Papanga.** A face deformed by the disease called *palla*.
- Papani.** To forage, foraging party.
- Papata.** Grained, rough.
- Pápátetéle.** A sleeping mat.
- Passa-passa.** Phrase, implying disbelief.
- Pato.** A goose.
- Patta.** Grained, rough, coarse.
- Pátoo.** A mark of a wound not gained in battle.
- Patoó.** Occursion, a clapping together with a noise, pulsation of the heart.
- Peca.** A species of bat, (the *vespertilio vampyrus*).
- Pechi-pechi** Pigs feet, (trotters).
- Pecoo.** Blunt, obtuse, not sharp.
- Pepe.** The butterfly.
- Pepinc.** Meanness, economy.
- Pete-pete.** Rough, rugged, (a face marked with the small pox they would call thus).
- Pow.** Mischievous, audacious.
- Powchia.** To interrupt mischievously, mischievous interruption.
- Pya.** Destitute, an orphan.
- S.
- Seooké!** Alas! an interj. denoting pity, pain, or distress.
- Seoóke!** An interj. denoting surprise or astonishment.
- Séookéle.** Vide *Seooké*.
- Sése.** Friendless and destitute.
- Seséle.** Eccentric, odd.
- Sisi.** To hiss.
- Songo.** A Fiji word adopted at Tonga, implying the act of closing the door of a fortified place.
- Sowagi.** To wreak vengeance, to retaliate.

SOW

- l. Revenge.
- . A kind of spoar.

T

- To strike or beat, to hew, carve wood or stone.
- . To buffet or beat about, mallet, a hammer.
- ate. To kill by striking.
- té. Kill him, kill it.
- átów. To strike the tat.
- . See *Appendix, No. II., Surgical Skill.*
- oo. Spinning a cocoa-nut, prognostic.
- An obstacle, to obstruct.
- To fix on, to select.
- To challenge, a challenge.
- To deracinate, to pull
- . Marriage, or rejoicings, chief's marriage.
- a. A song, poetry.
- ~. To cut down wood.
- Bellows, also blowing fire with the breath.
- . Forbidden, illicit, also ad, consecrated, under a prohibition, any thing forbidden to be eaten or touched.
- ni. To shut, a bolt or
- é. Unmarried, (applied to females), whether a wife or not.
- a. Necessitous, poor.
- ga. An attendant of a chief.
- é. Cow catanga. The wife of a chief.
- iw. Mats of the cocoa-leaf, used for flooring.
- To be present at, or to be at any amusement, a visit or perambulation.

L. II.

TAI

lxxxv

- Tacca-mila. Flexuous, winding.
- Tacca tacký. To engird.
- Tacký. To wheel, to roll up.
- Tacoto. To lie along, to lie down, one lying, to lean against.
- Taë. Dung, excrement.
- Tafa. To cut, to intersect.
- Tafanga. A paddling canoe.
- Tafanga-fanga. The open country.
- Tafe. To stream like water.
- Taffi-taffi. To sweep.
- Tafoki. To turn back, to return, to turn round, to turn over.
- Taggi-taggi. To carry or lead in the hand.
- Taggi-taha-be. Each, each one.
- Taha. The numeral one. He taha. Somebody, anybody.
- Fanów fucca taha. At one birth.
- Taba-be. Once only, single, only one.
- Taha-gehe. Another.
- Tahi. The sea, sea-water.
- Tahi-hoco. High tide.
- Tahi-mamaha. Ebb tide.
- Tahine. A virgin, a young girl, also a term of respect to female nobles.
- Tái. Without, nothaving, (often used to form compound words, like the English derivatives, *in, un, less*).
- Tái-abi. Houseless.
- Tái-ala. Unfit, inexpedient.
- Tái-alla-tattow. A mismatch.
- Tái-áoonga. Useless, worthless.
- Tái-booboonoó. Not shut.
- Tái-boto. Unskillful.
- Tái-catagi. Unbearable.
- Tái-cotóá. Incomplete.
- Tái-fa. Unable, unskilful.

h

T6-té. Same as *ta*.

— The personal pronoun *I*, except in the future tense, when it is *Oo*.

— The sign of the fut. tense. See *Tegger*.

Téa. Pale, white.

Téáoo. A hundred.

Tebi. To trip along, to pace, gait or walk.

Teboo. Knotty, prominent.

Teboo-teboo. Rough with knots.

Teca. To trundle, a wheel, a ball, the name of a boyish sport, to string a bow.

Teców. A score. Used merely as a collective noun, as our words *dozen* for twelve, *score* for twenty.

Téë. To swim, to float.

Téë-téë. A float, to be buoyant.

Tefe. To circumcise in the Tonga manner. The Fiji method is called *camo*.

Tefito. The root of any plant. — fanna. The heel of a mast.

Tefooa. Single, alone.

Tefoohi. One hundred.

Teggafili. Prostrate, thrown down by accident.

Tegger. (From *te*, the sign of the future, and *ger*, thou), thou shalt, thou wilt. Taken interrogatively, it often means, canst thou?

Tegi. To break wind, flatul.

Tegichi. Not yet, ere.

Tehi. A piece or morsel of food; only used with *my*, e. g. give me a piece, *my tehi*.

Tehina. A brother. Cow *te-hina*. Brethren.

Téhow. About to come.

Téa. To belabour, or beat, (from *ta*, to strike, *ia*, him).

Telo. To scrape, to shave, razor.

Telefooa. Bare, naked.

Telie. The name of a tree.

Teliha. Choice, will.

Telinga. The ear.

Tenga. The thigh, the ham.

Hooi tenga. The thigh bone.

Tenga-tangi. Sickness (used when speaking of chiefs). — See *booloohi*.

Tenne. Used instead of *te* and *ia*, he shall or will: as *tenne aloo*, he shall go, instead of *te aloo ia*.

— (Used interrogatively), ability of doing; as *tenne aloo?* can he go?

Teoo. To adorn with dress, to prepare to go any where. Finery in dress. Ready, prepared.

— (Used interrogatively), can I? (see *te*). It is also the first person of the future tense, I shall or will.

Téootów. Array of battle.

Tepa. To goggle, to squint.

Tété. Well nigh, almost.

Téte-téte. Tremulous, chilliness.

Tetemi. To flutter, to tremble.

Teve. The name of a particular plant, the root of which, in time of security, is eaten for want of better food.

To. The name of a tree, bearing berries, of which the glutinous pulp (called also *to*) is used to paste together the different sheets of *topa*.

T6-óchi. (This word is always used with *fucca* before it). See *fucca to-óchi*.

Toa. Brave, bravery.

Toa-he-tow. Strong in arms.

Toa. The casuarina.

TAL

Talanoa. A narrative, conversation.
Talatoo. To relate or tell to thee or you. (See *atoo*).
Tali. To wait for a person.
 —. To entertain.
Talla. A thorn. *Tallai*, thorny.
Talla-talla. Thorny, prickly.
Talo. A certain esculent root.
Taloo. To beckon.
Taloo. Since, (after which time).
Tama. A boy, a young man.
Tama-booa. A doll, (from *tama*, a boy, and *booa*, the name of the wood of which it is made).
Tamachi. A child of either sex.
Tamate. *Tamatéa*. To kill, (from *ta mate ia*, strike, death, him).
Tammy'. A father.
Tanagi. To gather together, to collect, to convocate.
Tanga-calio. A case for arrows.
Tanga-mimi. The bladder.
Tangata. A man, any male; also a term of honour applied to a brave man, (as having the true manly character).
Loto fucca tangata. Magnanimity. *Foo tangata.* A giant.
Tangata fe oomoo. A cook.
Tangata-tow. A warrior.
Tangi. To weep, to implore, to coo, as the doves.
Tangi-fe-toogi. To bemoan.
Tangi-múóni. Asseveration, an interjection denoting surprise, (*múóni*, truth); to take an oath; *nai tangi móóni gi he egi co Toobó Totái*, he swore by the god Toobó Totái.
Tango. To wander by night, to lie in wait for.
Tangooloo. To snore.
Tangoo A snore or snoring.

TE lxxxvii

Tanoo. To overwhelm, to bury.
Tanoo-manga. The sixth lunar month.
Táō. A dart, lance, spear.
Tao velo ica. A fízgig.
Tao fotoi. A spear headed with *stingray*.
Tao talatala. A bearded spear.
Taoo. To cook victuals. *Fy tao.* To get ready the leaves, &c. with which the victuals are covered during the process of cooking.
Táoobe. Pendent, hanging.
Taoonga malie. Exactly fitted.
Tapa. See *Gnatoo*.
Tá-Tá. A mallet, a hammer.
Tatali. To await, to expect.
Tatao. To way-lay, an ambuscade.
Tattangi. To clink, to jingle together.
Tattao. See page 11 of this vol.
Tattów. See *Ta-tattow*.
 —. Alike, coequal, *he tattów*, a match, an equal.
 —. A matting used as a screen on the weather-sides of houses.
Tattów-anga. Conformity.
Tattów-be. Alike, similar.
Taw. To cure, a cure.
 —. To drop, to slip down, to fall, to let fall, to be killed in battle.
 —. To implant, to plant.
 —. To open, as a box, or door.
 —. The sugar-cane.
Tawgia. To commit a rape.
Tawgootoo. A preparation of food.
Tawto. Blood, to bleed. *Pani tawto.* Smeared with blood.
Tawto-tawto. Bloody.
Te. Almost.
Te haw Almost to come.

T6-té. Same as *ta*.

— The per
except in
when it is

— The :

See *Te*!

Téa. P.

Téáo.

Tebi.

gait

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TOO

Toogoo. Hold! avast!
 ——— To dye; *toogoo coola*, to stain red.
Toogooanga. The end, or termination (of happiness or misery). A place where any thing is kept, or suffered to remain.
Toogooanga-gele. A quagmire.
Toógooloa. For a long time.
Toogoo-oota. Inland.
Toogoo-y-be. Be it so.
Toohoo. The forefinger, to point with the finger.
Tooi. A chief, or tributary governor of an island, or district.
 ——— A kind of club.
 ——— The knee.
Tooi nima. The elbow (the knee of the arm).
Tooi. To string, to plait wreaths.
 ——— To sew.
Tooianga. A seam (in sewing.)
Toola. Bald, bald-headed.
Toolii. To pursue. *Toolii mohe*, to nod with sleep.
Toolii. Deaf.
Tooloo. To drop, like water.
Tooloo he matta. A tear.
Tooloo-tooloo. Instillation.
 ——— Eaves of a house.
'oolooi. To drop into; any fluid dropt into the eyes, &c. to abate inflammation.
onga. A pile, or heap.
 ——— The core of fruits, a nut in wood, a kernel, the seed of plants.
nga awta-awta. A heap of th.
iga-igoo. A joint of pork.
iga gele. A mound of earth.
ga. A ladder,
 ——— A row of plantain or banana trees.

TOW

x.

Toonga. A sign of the plural number of animated beings.
Toonga mea. A number of people.
Toonga vác. The ankle-joint.
Toonoo. To broil.
Too-oo. To get up, get up.
Too-ooloo. To decapitate.
Toopa. A window, or small opening in a house; a hole in the fencing of a fortified place to discharge arrows through.
Tootanga. A block, a large piece or slice of any thing.
Tootanga-aców. A log of wood.
Tootanga-ooñi. A large piece of yam.
Tootoó. To cut, to cut off, to prune.
Tootoo-ooloo. To behead.
Tootoó. A chisel.
Toótoo. Heat, ignition; to burn, kindle, boil.
Toótoo. The bark of the Chinese paper mulberry tree.
Tootoóé. Thin, emaciated.
Tootoooloo. Dropping off, or out of (as a fluid): to be permeable to water, as the roof of a house when the rain drops through.
Too-ý. Dilatory, slow.
Totoca. Slow, softly, quietly.
Totoca-ange. Slowly, softly.
Totolo. To crawl, to grovel.
Totonoo. Manifest, clear, straight, in a row, upright.
Totónooági. Minutely.
Toty'. A sailor, a fisherman.
 ——— To fish.
Tow. War, an army, a battle by land, the enemy, to wage war, to invade, in a state of war.

Tow. The end of any thing.
Tow-mooli. The stern of a vessel.
Tow-mooa. The stem of a vessel.
Tow. The year, a season, the produce of a season.
 —. Fit, to suit.
 —. To barter, to trade.
 —. To excern, or squeeze out.
 —. To reach, or extend to.
 —. To meet one's expectation of profit in the act of bartering, or trading (the same as *tota*).
 —. The pronoun plural, *we* (only used when the person spoken to is included).
Tow-alla. To luff, to bring a vessel's head nearer to the wind.
Towalo. To row, or to paddle.
Tówbé. Annual.
Towbotoo. Nearly adjoining, border, boundary.
Towbotoo gihena. On that side.
Towbotoo giheni. On this side.
Towbotoo-my. Hithermost.
Towbotoo-ange. Thithermost.
Towfa. A squall of wind, a gale.
Tow-falle. A besom, a broom.
Towgete. The first born, either male or female.
Tow-hifo. To hang over.
Towla. An anchor, a cable.
Towlanga. An anchorage.
Tówmátów. To fish.
Towmooa. The prow of a ship, or canoe.
Tow-mooli. The stern of a vessel, astern.
Tow-ooa. The dual number of the pronoun *tow*.
Towtéá. To chide, reproof.
Tow-toloo. The plural number (in contradistinction to the dual) of the pronoun *tow*.

Tów-tów. To hang.
Tow-tow-hifo. Dependent, hanging down.
 —. A religious ceremony so called, (an offering to the god of weather.)
Tow-tow. To wring as a sponge.
Tówtówoonga. A circular flat piece of wood, surrounding the middle of the string, by which the oil baskets hang, so as to prevent rats getting to the basket.
Twawfa. A heath, a common.
Twenga. Remainder (from *to anga*).
Twinga. Awreath (as of flowers), a string (of beads).

V

Va. A piece (applied to wood, or trees).
Va aców. A piece of wood.
Vaca. A ship, vessel, or canoe.
Vaca foccatoo. A small canoe.
Vaca-fawha. A boil.
Vaca vaca. The side of a man, or any animal.
Vacca-vacký. Careful, cautious.
Vacký. To heed, to inspect, to search, to be provident. Interjection, look! behold! lo! *Aloo vacky*'. To proceed carefully, to go circumspectly.
Vacy-ange. With circumspection.
Vacoo. To claw, to scratch.
Váé. The foot, leg, paw, mark.
Vahe. To parcel, to divide.
 —. To separate, or be separated, as two combatants.
 —. Parted from.
Vaheanga. Division, separation.
Vaky'. Gathers, to plait, or gather; also a double garment of plaited gnatoos.

VAL

- Vala.** Apparel, dress.
Vale. Mad, insane, foolish, crazy, delirious; also ignorant. *Matta vale.* Dull, without thought.
Valea. Insane. See *Vale*.
Valoo. The numeral eight.
Valoo-ongofooloo. Eighty.
Vange. A curse, malediction; a string of abusive and imperative language. See vol. I. p. 237, and vol. II. p.
Vaoo. A bush, wood, thicket.
Váooa, or Alloo Vaoo. Uncultivated (as land), overrun with weeds. Fallow.
Vasia. Flattery, false praise.
Vata. The semen of animals.
Vave or Vavea. Speed, velocity, quick, swift-footed, brisk.
Vave-ange. Quickly, speedily.
Ve. Corruption of *vae*, the leg or foot; as, *vevave*, light-footed; *vebico*, bandy-legged.
Vehaca. A sea-fight.
Vela. Calid, hot, to scald.
Veli. Prurient, itching, to itch.
Velo. Jaculation, projection (as of a spear, also to launch, or slide along).
Vete. To despoil, to divest, to plunder, to dispossess of, to pillage, to unroll, booty, plunder.
—. To loosen, to untie.
Vesa. A bracelet of any kind.
Vicoo. Wet, damp, rainy.
Vicoo fuceachi-chi. Moist, damp.
Vili. A gimlet.
Vilo. To twirl, to spin round.
Vivicoo. See *Vicoo*.

YVA

xciii

- Vow-vow.** To scrape.
Vy. Water, liquid, fluidity, juice, a pond, any thing serous or watery.
Vy oota, vy tafe. A river, a brook.
Vy-hoo. Broth made of fish.
Vy-oofi, vy-hopá, vy-chi, vy-vi. Are names of particular preparations of food. For description of which see the article *Cooking* in this vol. 191.
Vy-mooa. The third lunar month, (*mooa*, the first, it being the first *vy*, watery or rainy month).
Vy-mooi. The fourth lunar month, or second rainy month, (*mooi*, following).
Vy-vy. Weak, debilitated, faint.
Vy-vy motooa. Weak with age.

W.

- Wi.** Interjection. Fie! for shame!
Wo. To go, to proceed, used in a plural sense, as *gooa mow wa, we go*.
Wooi. Interjection. La! (of surprise.)
Woi. See *Wooi*.

Y.

- Y.** To put, to place, to deposit, also a corruption of *ai*, there.
Y-anga. A case, a sheath.
Y-be. Notwithstanding, yet, still.
Y-toa! Serve you rightly! you deserve it! I am glad of it!
Y-vala. To dress, to clothe.

No. II.
SURGICAL SKILL
OF
THE TONGA ISLANDERS.

HAVING already given an account of the state of religion and morals in the Tonga Islands, we shall now proceed to develop their Surgical Skill, the next most important feature of useful knowledge to which they have arrived. The remedies to which generally they have recourse in order to effect cures, may very safely be ranked under these three heads, viz. invocation, sacrifice, and external operations. As to internal remedies, they sometimes use infusions of a few plants, which, however, produce no sensible effect, either upon the system or upon the disease, and we may readily conceive in how little esteem such remedies are held, when the king's daughter, whose life so great pains were taken to preserve, took none of them, nor did any one propose them. The idea of giving infusions was first taken from the natives of the Fiji Islands, who have the repute of being skilful in the management of internal remedies: and though almost all the surgical operations known and practised at the Tonga Islands have avowedly been borrowed from the same source, and followed up with a considerable degree of skill and success, the Tonga people have generally failed in the former; and for the cure of constitutional ailments depend upon the mercy of the gods, without any interference on their own parts, except in the way of invocation and sacrifice. In such a state of things, it would be natural to suppose that they frequently make use of charms, amulets, &c. to assist in the cure; but this, however, is never done, for they have not the most distant idea of this sort of superstition, which prevails so much over almost all the world, even in the most civilized countries. The natives of the Sandwich Islands, however, appear to have a knowledge of some medicines, but whether from original discoveries of their own, or from the information of Europeans, Mr *Mariner* could not obtain any information from those natives who were with him at Vavao. One of these Sandwich Islanders (a petty chief) professed some knowledge of the healing art, and it so happened that Mr *Mariner* was once the subject of

his skill. Feeling himself much indisposed by a disordered state of the stomach and bowels, attended with headach and drowsiness, this Sandwich Islander proposed to give him some internal remedies, whilst a native of Tonga, on the other hand, very much wanted him to lose some blood, (by scarification with shells on the arms, legs, &c.) The remedies proposed by the former were an emetic and a cathartic. The cathartic consisted chiefly of the sweet potato grated, and the juice of the sugar-cane; to this, however, was added the juice of some other vegetable substance, with which Mr Mariner was not acquainted. The emetic consisted of two infusions, one of certain leaves, and the other of a particular root, both unknown to him. The Sandwich Islander informed him that the root was necessary to counteract the effect of the leaves, which was very powerful, and might, in a large dose, and without such addition, kill him. Upon this discouraging information, the native of Tonga, with his scarifying shells, redoubled his persuasions, ridiculed the remedies of the other, and, on understanding what effect they would have, laughed most heartily at the idea of curing a sick man by means which would make a healthy man sick. The remedies of the surgeon, however, were not more agreeable than those of the physician, and the patient was at a loss to know to whose care he should entrust his health; when the latter signified his intention of taking some of his own physic, which was the best proof he could possibly give of his confidence in it. Two equal doses were accordingly prepared; the patient took one, and the doctor took the other. The cathartic was first given, and the emetic about an hour afterwards. The latter operated in about another hour, and the former, in conjunction with it, in about two hours and a half. They both evinced abundant evidence of their respective properties, and the following morning Mr Mariner found himself perfectly well; which happy result the man who wanted to bleed him could by no means attribute to the remedies he had taken! The Sandwich Islander, notwithstanding he was much laughed at, particularly out his cathartics, obtained at length a considerable share of credit for his skill. Finow took his remedies twice with very good effect, which encouraged some others to try; but as these circumstances took place only a short time before Mr Mariner's departure, and consequently only a few trials had been made, we do not speak of them as constituting the medical knowledge of the Tonga people. As this Sandwich Island chief, however, was a man of considerable judgment, and, as Mr Marshall has every reason to think, a good observer, we indulge the supposition that no ill success, at an early period, has destroyed confidence in the adoption of two such useful remedies.

The ceremonies of invocation in behalf of sick people have already been described in the account of the sickness of the late king's daughter; the sacrifices adopted on similar occasions are *tootoonima* and *nawgia*: cutting off fingers and strangling children; these also have been described; the latter is only done for very great chiefs. We shall now proceed to speak of their operative surgery, and constitutional diseases, as far as Mr Mariner's observation can lead him to speak with accuracy.

No native of Tonga undertakes to practise surgery unless he has been at the Fiji Islands, where constant wars afford great opportunities of becoming skilful; and no native of Tonga would employ a surgeon who had not been thus schooled: nor would any one, as Mr Mariner believes, undertake an important surgical operation, unless he feels himself confident in what he is about to perform. When a surgeon performs an operation, he never fails to obtain a present from the patient or his friends. The three most important operations are *cawso*, (paracentesis thoracis); *tocolosi*, (an operation for the cure of tetanus, which consists in making a seton of the urethra); and *boca*, or castration.

Cawso is an operation which is performed to allow of the escape of extravasated blood, which may have lodged in the cavity of the thorax, in consequence of wounds, or for the extraction of a broken arrow. There are no other instances where they think of performing it. The instruments they use are a piece of bamboo and a splinter of shell; sometimes a probe made of the mid-rib of the cocoa-nut leaf. Mr Mariner has seen a number of persons on whom the operation had been performed, and who were in perfect health; and to two instances of the fact itself he was an eyewitness. The one we are about to describe was performed upon a Fiji Islander, who had received a barbed arrow in the right side, between the fifth and sixth ribs; not in a line directly below the nipple; but about an inch backwards. The arrow had broken off about three inches from the point,* under the third row of barbs, and from the rise and fall of the thorax in the act of respiration the whole piece was perfectly concealed from any external view; the barbs and the point were of the same piece with the rest of the head of the arrow. A countryman of the wounded man wished to perform the operation, but the patient desired that a friend of his, a native of Vavaoo, should manage it, which proved that

* They are made thin under each barb, on purpose that they may break. The barbs of this arrow were about a quarter of an inch transverse diameter, and the stem of the arrow under each row of barbs about the eighth of an inch.

he placed at least equal confidence in his skill as in that of his countryman ;—indeed he had seen him perform the operation several times before, at the Fiji Islands. The patient was now lying on his back, but a little inclined to his left side ; and this was considered a favourable posture for the operation. It was a fine clear day, and the weather warm. Had it been rainy or cloudy, or had the patient felt himself cold, fires would have been lighted in the house, and a burning torch held to his side, to relax the integuments, and to render by such means the wound more favourable. The wound had been received the day before ; and on pressing the finger upon its orifice the broken end of the arrow could not be felt, except by the pain which such pressure gave the patient. In the first place, the operator marked with a piece of charcoal the situation and length of the intended incision, which was about two inches ; the small wound made by the arrow being in the centre of it. The integuments were drawn upwards, so that the black line lay upon and parallel with the superior rib ; an assistant pressing his hand above, and another below the situation of the intended incision, with a view to keep the integuments firm and steady. The operator having now chosen a fit piece of bamboo, began his incision, and carried it down to the bone, the whole length of the mark, which was done with five or six motions of the hand, aided by considerable pressure. In this part of the operation a shell could not be used, on account of its liability to break. The integuments being now allowed to return to their natural situation, the incision was cautiously continued with a splinter of shell, midway between the two ribs, dividing the intercostal muscles to nearly the same extent as the external wound, to allow of the introduction of a finger and thumb to lay hold of the arrow. During this part of the operation, however, the end of the arrow became perceptible, protruding between the costæ at every expiration. The operator, as soon as possible, secured it with the finger and thumb of his left hand ; whilst with his right he proceeded to widen the incision on either side, that he might take a deeper and firmer hold, and secure, if possible, the second row of barbs. To facilitate the operation, he now slipped the noose of a string over the barbs he held between his finger and thumb, and having secured which, his left hand was no longer in the way of his right ; for by drawing the string as far as prudence would allow, he kept it prest upon the superior rib, and thereby preserved the arrow from receding at every inspiration. The incision was now carried through the intercostal muscles and the pleura, sufficiently to allow of the introduction of the finger and thumb of the right hand, with

which he endeavoured to disengage as much as possible ~~what~~ might obstruct the barbs; whilst with his left finger ~~and~~ thumb he laid hold of the end of the arrow, and kept gently twisting it, always one way, so as to break down those obstructions which could not be removed with the other hand; taking care, however, not to use so much force as might be supposed liable to break the barbs; and in this way, in the course of two or three minutes, he withdrew the arrow, bringing with it a small portion of the substance of the lungs, which could not be disengaged. During this part of the operation, the patient was almost insensible; he was held by those about him, to prevent any mischief arising from his struggles, which at times were violent. The operator now carefully examined the arrow, and being satisfied that every barb (of which there were three rows) was entire, he ordered him to be gently turned on the right side, so that the wound was depending, and to make it more completely so, a quantity of *gnatoo* was placed under him in two situations, viz. under the shoulder, and under the *pelvis* in such a way that the orifice of the wound was evidently the most depending portion of the thorax. The patient being now perfectly sensible, the operator desired him to make a full inspiration, inquiring whether it gave him much pain; and being answered that he could bear it tolerably well, he desired him to make several full inspirations from time to time, but not so as to fatigue himself, and occasionally to move his body gently: by these means a considerable quantity of blood was discharged. A few hours afterwards, the operator introduced between the ribs a portion of banana leaf, smoothly folded several times, and anointed with cocoa-nut oil, as a pledget to keep open the wound. He ordered his patient to be kept perfectly quiet, not to be spoken to, no noise to be made, nor his attention to be attracted in any way: to live chiefly upon vegetable diet, or if he had any kind of meat, fowl in preference to pork, or if pork, it was to be very small in quantity, and without the least fat, with cocoa-nut milk for drink, in any quantity that he felt disposed to take. The first night he had a great deal of pain, much thirst, and little sleep; the following day he was much easier, a great deal of blood was found to have been discharged, and a fresh pledget was introduced, which was renewed every morning as long as any discharge was apparent. When the discharge of sanguineous fluid ceased, which was in about nine or ten days, the operator introduced his probe, to be sure that the cessation of the discharge was not occasioned by any obstruction. He then contented himself with a more superficial pledget, that the external orifice might not heal too soon; and the patient was allowed to change his posture occasionally, but not for a long time together, &c.

letter a little more meat was allowed him : but the use as interdicted until he got tolerably well. The wound about six weeks, without any sort of dressing or wash-patient was confined to his house about two months, not perfectly recovered till near a twelvemonth, when as healthy and as strong as ever, with scarcely any thing supervened in the meanwhile. This was considerably dangerous wound, and a very well conducted cure. ner does not know that they are acquainted either with situation or existence of the intercostal arteries.

It happens that the arrow, not being a barbed one, is removed without any difficulty ; but still the surgeon thinks to perform the operation of *cawso*, not by enlarging the hole by the arrow, but by making another at some little distance from it, in a part which, either from judgment or education seems more safe and proper. In all those persons whom I never knew to have undergone the *cawso* it had been perfectly nearly the same situation as the one above stated.

We observed in the before-mentioned case that the wound was washed, and it may here be noticed, that in all cases of deep wounds produced by pointed instruments, the patient is not allowed to wash himself till he is tolerably well recovered, nor to shave, cut his hair, nor his nails : for all these they say are liable to produce *gita* (tetanus), unless the wound is of such a nature, and in such a situation, that it may be first laid completely open : then there is no danger. A Mariner never witnessed a case of tetanus produced by these means ; but he met with many who said they had seen persons who had got nearly well of their wounds, but happened to wash themselves too soon, spasm supervened, and as the consequence. They notice that wounds in the extremities, particularly in the feet and hands, are liable to produce tetanus : also, in persons already wounded, sudden alarms, or any sudden noise that calls the attention abruptly, will produce this complaint. They never allow females to be near thus wounded, lest the stimulus of desire should induce a dangerous complaint. As to cutting the hair and nails, they positively assert that the mere sensation of these simple and trifling operations has not unfrequently been productive of dreadful consequences. The man whose case we have mentioned, was eight months without being washed, shaved, or having his hair or nails cut.

Tetanus is a disease very common among the Tonga people ; but it is more common among the natives of the Fijee Islands, who, from their warlike habits, are more frequently in the way of it.

borrowed of them, and consists in the operation of *toool* passing a reed first wetted with saliva into the urethra, on occasion a considerable irritation, and discharge of blood the general spasm is very violent, they make a seton of the *ange*, by passing down a double thread, looped over the reed, and when it is felt in the perinæum they cut upon it, seize hold of the thread, and withdraw the reed; the two ends of the thread hang from the orifice of the urethra and the doubled part from the artificial opening in the perinæum: the thread being occasionally drawn backwards and forwards, which excites very great pain, and abundant discharge of blood. The latter operation Mr Mariner has seen performed several times; but only twice for tetanus, arising in both cases from wounds in the foot. In these cases the spasms particularly the convulsive paroxysms, were exceedingly violent, extending to the whole body, neck, face, trunk, and extremities; but in neither case was the jaw permanently locked, on every accession it was violently closed for a few seconds. A native of the Fiji Islands performed one operation, and an A'pi A'pi the other. They both happened at Vavaoo, at different times. In either case the disease came on suddenly or four days after the wound was received, which was from an arrow not barbed. The moment the symptoms became evident the *colósi* was performed. In the short space of two hours one case was greatly relieved, and the other in about six or eight hours following day the one on whom Hala A'pi A'pi operated quite well, and afterwards had no other attack; consequently the thread was withdrawn: but the other on the second day was quite free from spasmodic symptoms, and a paroxysm of tetanus on, the seton was moved frequently, which in two or three days gave him great relief, and he afterwards had no other attack. It was thought prudent, however, to keep in the seton till the fourth or fifth day, when it was withdrawn. The effect of this operation was a considerable pain and tumefaction of the penis which gradually subsided (in about five or six days): the artificial openings in both cases healed spontaneously, without difficulty. These are the only two cases of tetanus in which this operation was performed that Mr Mariner can speak of with certainty, having been an eye-witness of them. He heard of several others at the Hapai Islands, at the Island of Tonga, some of which were equally fortunate. From what he has seen and heard of the success of this operation at the Tonga Islands he is disposed to believe that about three or four in ten are cured by the aid of it. The Fiji Islanders, however, speak of the effects of this singular mode of cure with much more confidence than the natives of Tonga; but as they claim the

the discovery, they are probably rather too profuse in praise of it. Tetanus is not the only disease for the cure of which the operation of *tocolósi* is performed: it is adopted also in cases of wounds in the abdomen, upon the mistaken notion that any extravasated blood in the cavity of the abdomen is capable of passing off by the discharge from the urethra. Mr Mariner saw the operation performed once in this case, and, as the man was considered in a very bad state, and notwithstanding got well, the cure was attributed to this remedy. It is also performed for relief in cases of general languor and inactivity of the system; but, in such instances, they only endeavour to produce irritation by passing the reed without any thread or artificial-opening: the present king had it thus performed on him for this purpose; and two days afterwards he said he felt himself quite light, and full of spirits.

The natives of these islands are very subject to enlarged testicles, and for this they sometimes perform the operation of *bo-ca* (castration). Mr Mariner's limited observation on this subject does not authorize him to speak with any degree of certainty in regard to the precise nature of these tumefactions. Their mode of performing the operation is summary enough. A bandage being tied with some degree of firmness round the upper part of the scrotum, so as to steady the diseased mass, at the same time that the scrotum is closely expanded over it, an incision is made with bamboo, just large enough to allow the testicle to pass, which being separated from its cellular connexions, the cord is divided, and thus ends the operation. They neither tie the cord, nor take any pains to stop the bleeding: but, if the testicle be not very large, and the epididymis not apparently diseased, they perform that operation by dissecting it from that body with the same instrument. The external wound is kept from closing by a pledget of the banana leaf, which is renewed every day till the discharge has ceased; the scrotum, in the mean time, is supported by a bandage. A profuse hæmorrhage is mostly the consequence of this operation. It was performed seven times within the sphere of Mr Mariner's knowledge, during his stay; to three of which he was a witness, not one of whom died. One of these cases was that of a man who performed the operation on himself. His left testicle was greatly enlarged, being about five or six inches in diameter, and gave him, at times, severe lancinating pains. Two or three times he was about to have the operation performed by a native of Fiji, but his courage failed him when he came to the trial. One day when Mr Mariner was with him, he suddenly determined to perform the operation on himself; and it was not

much sooner said than done. He tied on the bandage, opened the scrotum with a very steady hand, in a fit of desperation, divided the cord and cellular substance together, and fell senseless on the ground: the hemorrhage was very profuse. Mr Mariner called in some persons to his assistance, and he was carried into a house, but did not become sensible for nearly an hour: the affair confined him to the house for two or three months. There was one rare instance of a man, both of whose testes were affected with some species of sarcoma, to a degree almost beyond credit. When he stood up, his feet were necessarily separated to the distance of three quarters of a yard, and the loaded scrotum, or rather the morbid mass, reached to within six inches of the ground. There was no appearance of a penis, the urine being discharged from a small orifice about the middle of the tumor, that is to say, about a foot and a half below the os pubis. The man's general health was not bad; and he could even walk by the help of a stick, without having any sling or support for his burthen. It was specifically lighter than fresh water, and considerably lighter than salt water, so as to produce much inconvenience to him when he bathed. He died at the island of Foa, about two or three months before Mr Mariner left Vavaoo.

As to fractures, and dislocations of the extremities, it may be said that there is scarcely any native but who understands how to manage those that are most likely to happen. They are very well acquainted with the general forms of the bones, and articulations of the extremities. They use splints made of a certain part of the cocoa-nut tree: for broken arms they use slings of gnatoo. In fractures of the cranium they allow nature to take her course without interfering; and it is truly astonishing what injuries of this kind they will bear without fatal consequences. There was one man whose skull had been so beaten in, in two or three places, by the blows of a club, that his head had an odd misshapen appearance, and yet this man had very good health, except when he happened to take cava, which produced a temporary insanity. Fractures of the clavicle and ribs Mr Mariner never saw there.

The most common surgical operation among them is what they call *tafa*, which is topical blood-letting, and is performed by making, with a shell, incisions in the skin to the extent of about half an inch in various parts of the body, particularly in the lumbar region and extremities; for the relief of pains, lassitude, &c.: also for inflamed tumours they never fail to promote a flow of blood from the part; by the same means they open abscesses, and press out the purulent matter. In cases of hard indolent tumours, they either apply ignited tops, or hot bread-

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fruit repeatedly, so as to blister the part, and ultimately produce a purulent surface. Ill-conditioned ulcers, those persons whose constitutions incline to such tormented by shells; those that seem disposed to heal; take their course without any application.

In cases of sprains, the affected part is rubbed with oil and water, the friction being always continued, that is to say, from the smaller toward the larger branches of the vessels. Friction, with the dry hand, is often used in similar and other cases, for the purpose of relieving pain.

In respect to inflammations of the eyes, which soon rise to a very great height, attended frequently with a copious purulent discharge; they frequently have recourse to the application of a particular kind of grass, the *spicula* with which it is replete dividing the inflamed membrane, it is moved upon the tunica adnata. To assist in ophthalmic inflammations, they also drop into the eye vegetable juice, and sometimes another of a bitter quality the first is called *vi*, the latter *bawlo*. The species of ophthalmia to which they are subject, though sometimes lingering, scarcely ever to have produced serious consequences, are not considered contagious. Mr Mariner neither saw nor heard of but one man who had lost his sight by disease.

In cases of gunshot wounds, their main object is to open the wound, if it can be done with safety in respect to the larger blood-vessels and tendons, not only for the extraction of the ball, if it should still remain, but for the purpose of converting a fistulous into an open wound, that it may thereby heal sooner and better. If they have to cut down near the larger vessels they use bamboo in preference to the shell: the same reason being, that there may be less chance of injuring them. They always make incisions nearly in the course of the muscles, and as parallel with the limb.

The amputation of a limb is an operation very seldom performed; nevertheless it has been done in at least twelve instances. Mr Mariner seeing one day a man without any necessity led him to inquire how it happened, and found that he had been one of the twelve principal cooks of Toogoo Ah, the King of Tonga, and had submitted to the amputation of his right arm, under the circumstances related vol. I. p. 80. The manner in which this operation was performed was similar to that described in vol. II. p. 178, only that a large heated stone was used for the purpose. The bleeding was not so profuse as it might be imagined, owing, no doubt, to the bluntness of the instrument and violence of the blow. This stump appeared

Mariner to be a very good one. The arm was taken off about two inches above the elbow. Ten were stated to have done very well; of the remaining two, one died of excessive hæmorrhage, and the other of mortification. There was also a man living at the Island of Vavaoo who had lost a leg in consequence of the bite of a shark, which is not a very uncommon accident; but there was something unusual in this man's particular case. His leg was not bitten off, but the flesh was almost completely torn away from about five inches below the knee down to the foot, leaving the tibia and fibula greatly exposed, and the foot much mangled. He was one of those who chose to perform his own operations. With persevering industry, therefore, he sawed nearly through the two bones with a shell, renewing his tedious and painful task every day till he had nearly accomplished it, and then completed the separation by a sudden blow with a stone! The stump never healed. Mr Mariner had this account from the man himself and many others.

Téfe, or the operation of circumcision, is thus performed:—A narrow slip of wood, of a convenient size, being wrapped round with *gnatoo*, is introduced under the præputium, along the back of which a longitudinal incision is then made to the extent of about half an inch, either with bamboo or shell (the latter is preferred). This incision is carried through the outer fold, and the beginning of the inner fold, the remainder of the latter being afterwards torn open with the fingers. The end of the penis is then wrapped up in the leaf of a tree called *gnatái*, and is secured with a bandage. The boy is not allowed to bathe for three days. The leaf is renewed once or twice a day. At the Fiji Islands this operation is performed at fourteen years of age, by drawing forward the præputium, and amputating a portion, according to the Jewish rite.

The operation of the *ta tattow*, or puncturing the skin, and marking it with certain configurations, though it is not properly surgical, we mention it here, as it is very apt to produce enlargements of the inguinal and axillary glands. The instrument used for the purpose of this operation somewhat resembles a small-tooth comb. They have several kinds, of different degrees of breadth, from six up to fifty or sixty teeth. They are made of the bone of the wing of the wild duck. Being dipped in a mixture of soot and water, the outline of the *tattow* is first marked off before the operator begins to puncture, which he afterwards does by striking in the points of the instrument with a small stick cut out of a green branch of the cocoa-nut tree. When the skin begins to bleed, which it quickly does, the operator occasionally washes off the blood with cold water, and repeatedly goes over the same places. As this is a very painful

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process, but a small portion of it is done at once, the patient (who may justly be so called) intervals of three days rest, so that it is frequently two months before it is finished. The parts tattooed are from within two inches up to about three inches above the umbilicus, in certain patterns or forms of the *tattóu*, known by different names, and the individual may choose which he likes. On the face the tattoo is black, on the skin of an European a blue appearance. This operation causes that portion on which it is performed to remain permanently thickened during the time that it is performed, but sometimes not more than three months afterwards, swellings of the inguinal place, and which almost always suppurate. Sometimes the skin is opened with a shell before they point, which is considered the best treatment; at other times they are allowed to burst of course. We need not wonder at the absorbents being much affected, when we consider the extent of surface subjected to this painful operation. Even the glands of the verge of the anus do not escape. It is considered chiefly not to be tattooed, so that there is nobody but who is subjected to it as soon as he is grown up. The women are subjected to it, though a few of them choose to have some on the inside of their fingers. The men would think it very decent not to be tattooed, because though in battle they wear nothing but the *mahi*, they appear by this means to be decent without having the incumbrance of clothing.* It is a circumstance, that at the Fiji Islands, the men, on the coast are not tattooed, but the women are. The operation is needed by their own sex, though by no means to that extent to which it is performed on the Tonga men, contenting themselves with having it done on the nates in form of a large circular mark, though sometimes in that of a crescent; and most of them also done on the labia pudendi, consisting of one line on each side, just within the verge of the external labia.

We cannot with certainty say that the glandular ulcers above alluded to are always produced by the *tattóu*, though the likelihood, when it has recently been performed, it is the chief cause; but the people are very subject to scrofulous affections, glandular enlargements, and ulcers. They call these *cahi*; the parts affected are the groins, axillæ and though many other parts of the body are also liable to

I have seen two instances of the Tonga *tattóu*, in Jerkins, and in Thomas Dawson, both of the Port au Prince, the beauty and neatness of the execution far exceeded the former ones.

SURGICAL SKILL

which they call *pálá*. These diseases sometimes run on to such an extent, and assume such appearances, that we believe some travellers have mistaken them for lues venerea. It is certain that some individuals affected with *pálá* have been obliged to submit to the loss of a nose, the cartilaginous and softer parts of that organ becoming completely destroyed. It must also be mentioned at the same time, that the native are subject to gonorrhœal discharges, attended with ardo urinae. All these circumstances appear very equivocal; but Mr Mariner has every reason to believe that the venereal disease did not exist under any form, either at the Hapai Islands or Vavaoo during the time that he was there; although, to his certain knowledge, three of the survivors of the Port au Prince's crew had gonorrhœas at the time the ship was taken; one of whom he brought it from England, and the other two had contracted it at the Sandwich Islands. Several others of the ship's company had also venereal affections; but they fell in the general massacre on board. In the first place we must observe, in respect to those labouring under the diseases called *cahi* and *pálá*, that the complaints are either not venereal, or that the venereal disease subsides in them, and the constitution cures itself spontaneously. 2dly, That the organs of generation are never affected previously to the more general disease coming on. 3dly, That these diseases are not known to be, or believed to be, contracted by sexual intercourse. 4thly, That though these diseases in some constitutions produce fatal consequences, yet very frequently the appetite and strength, and fulness of flesh, remain much the same as if no disease existed, though this happens in *pálá* more than in *cahi*. In respect of the gonorrhœas to which they are subject, they are for the most part very mild in the symptoms, and get well in a few days; besides which, they are not capable of being communicated between the sexes, or at least this is not known, or believed to be the case. With respect to the three men of the Port au Prince's crew, they got well without exactly knowing when or how: for the consternation occasioned by the capture of the ship and the destruction of their countrymen, and the alarm and state of anxiety in which they were for at least two or three days, had produced such a change in the constitution, or at least in the disease, that it had acted well before they were aware of it. Mr Mariner inquired among some of the oldest men if they had ever seen or heard of such a disease as syphilis or venereal gonorrhœa (describing the general character of it, and how it was communicated), and he learnt that a woman, a native of one of the Hapai Islands, had connexion with one of the men belonging to the ship, who was on fire (as they expressed it), and died

